

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Translation of Isaiah xxxv.

REV. FRANK P. RAMSAY.

Let the desert and the dry place rejoice,
And the wilderness exult and bloom as the
rose:

2 Let it bloom, bloom and exult
Even with exulting and shouting:
The glory of Lebanon be given to it,
The honor of Carmel and of Sharon;
They shall see the glory of Jehovah,
The honor of our God.

3 Strengthen slack hands,
And trembling knees make firm;
4 Say to the hasty of heart,
"Be strong, and fear ye not:
Behold your God (vengeance!) will
come,
(Recompense of God!) He will come and
save you

5 Then shall be opened the eyes of the blind,
And the ears of the deaf shall be un-
stopped;

6 Then the lame man shall leap like a
stag,
And the tongue of the dumb shall sing.

7 Then shall break out in the desert waters,
And streams in the wilderness;
And the mirage shall become a pool,
And the thirsty grounds springs of wa-
ters;

In the lair of jackals a resting-place for
herds:
An enclosure for cane and rushes.

8 And there shall be there a highway.
The way of holiness it shall be called.
The unclean shall not pass across it;
But it shall be for him who goeth the
way,

And the foolish shall not stray into it;
There shall not be there a lion,
And a ravenous beast shall not ascend it;
It shall not be found there,
But the redeemed shall go thereon:
The ransomed of Jehovah shall return and
come to Sion

With shout and eternal gladness above
their heads:
Joy and gladness they shall get,
And griefs and sighs shall pass away.
—Presbyterian Observer.

Notes.

GOD only knows how blessed He could
make us if we would but let Him.—Mac-
donald.

I THINK the world of to-day would go
mad, just frenzied with strain and pressure,
but for the blessed institution of Sunday.
—Brooke Herford.

WHATEVER we may have thought or
done in this world, however various and
multiform our lives may have been, yet
in the tablets of the angel-witnesses but
one brief line of record will suffice to be
transcribed upon our tombs—"He did
that which was good"—or "He did that
which was evil in the sight of the Lord."

CANON Liddon, replying to some com-
ments on his refusal of the Edinburgh
Bishopric, writes: "I can sincerely say
that my motive in declining the See of
Edinburgh was that which has led me
before now to decline higher English pre-
ference than I hold at present, namely,
the belief that I could serve God and His
Church better by declining it."

WHEN any one in a public assembly at-
tempts to lead the devotions and says,
"Let us pray," he should consider that he
is expressing the desire of the whole audi-

ence and not that of one man. His re-
quests therefore should accord with the
needs of the whole body of worshippers.
Whether expressive of contrition, thanks-
giving, or entreaty, they should be simple,
earnest, brief; not an address to the audi-
ence instead of to God; not a discussion
upon a theological theme; not a formal
repetition of pious phrases, but a childlike
supplication to a loved and revered Heav-
enly Father.—*Religious Herald.*

WHAT is a good sermon, is a question
not so easily answered as one would think.
Many grand sermons, have been preached
in the world, but have done but little
good. Such sermons have been admired
and loudly praised for the intellectual feasts
they furnished more than for their soul-
saving influence. A good sister in answer
to the question, "What is your standard
of a good sermon?" said, "When a ser-
mon makes you feel that you ought to do
better, and that you can do better, I call
it a good sermon." Matthew Henry said,
"That is a good sermon which does me
good."—*Raleigh Advocate.*

Communications.

For the Messenger.

The Emotional Element in Religion.

There are many who regard feeling or
emotion as something largely if not wholly
of a sensuous origin, as having its seat in
the physical nature of man. When we
come to test the validity of such a view as
this, we soon discover how utterly un-
sound it is. Dr. Rauch says there are
"three activities of the mind, thinking,
willing, feeling." James Freeman Clark
speaks of three principles of the soul,
thinking, willing, feeling, and says, "We
are conscious of a thinking, feeling and
acting self which has no bodily qualities."
James Sully in "Outlines of Psychology,"
speaks of three classes of mental phenom-
ena—feeling, knowing and willing. From
this it can be seen that feeling is a form
of spiritual activity, that its dwelling place is
not in the physical nature of man but in
the most sacred precincts of personality.

Nor is it by any means decided which
of these three is fundamental. Dr. Marten-
sen in his ethics considers the will, if I
remember correctly, to be the essential
nature of man. But Sully says, "willing
depends on feeling for its motive or impel-
ling forces," thus seeming to regard the
emotional element as the deepest. And
when we analyze the will, we see that the
essence of every activity of the will must
be love in order that it may be truly right-
eous; and love is the deepest, strongest,
purest emotion of man's nature. It is the
animating spirit of our civil and social
life, without which they are devoid of
meaning and power; while crime and
vice are only immoral because they vi-
olate the divine spirit of love.

But it is only when you come into the
sphere of religion that the royal posi-
tion of man's emotional life is brought
out most fully. "Thou shalt love the
Lord thy God with all thy heart, and
with all thy soul and with all thy mind
and with all thy strength: this is the first
commandment. And the second is like,
namely this, Thou shalt love thy neighbor
as thyself. There is none other com-
mandment greater than these." And so
St. Paul not only represents faith, hope
and love as being of first importance, but
as the only elements of our religious life
which shall endure—prophecies shall
fail, tongues shall cease, knowledge shall
vanish away, but faith, hope and love shall
abide; and the greatest of those that
abide is love. While growth in the knowl-
edge of the Lord is not only enjoined,
but in innumerable passages of the Scrip-
tures is shown to be of the highest impor-
tance, yet when St. Paul speaks of the
forms in which our heavenly life reveals
itself, he mentions those which are most
emotional. "But the fruit of the Spirit
is love, joy, peace, long-suffering, gentle-
ness, goodness, faith, meekness, temper-
ance." No religion has so stimulated the

intellect as the Christian, and yet no re-
ligion has so exalted what may be called
the feminine graces of the soul. "It is
the peculiar feature of Christianity," says
Frederick W. Robertson, "that it exalts
not strength, nor intellect, but gentleness,
lovingness and virgin purity."

When we consider the conditions of
success in life we find that the concentra-
tion of the affections upon any given object
is the first of all in order to its attainment.
While it is certainly possible to do much
work that is repugnant to the inclinations
and tastes, yet such effort can never be in
the highest degree effective. For intense
devotion to a cause and delight in ad-
vancing it imparts to the energies almost
tireless vigor, and stimulates the faculties
as nothing else can do. The worker then
becomes enthusiastic in his work,—it is
his rest and joy, as well as his toil.

Without enthusiasm pre-eminent success
is impossible. This is true of individuals
in the ordinary walks of life, and it is
much more true of organized bodies of
men. Indeed you cannot unify the ener-
gies of a multitude and make them thor-
oughly co-operative by any other means.
"Every great and commanding movement
in the annals of the world is the triumph of
enthusiasm," says Emerson. That is un-
doubtedly true; and it will be found that
where the emotional life has been repress-
ed and restrained the capacity for enthu-
siasm has just in that degree been destroy-
ed. You cannot ignore or repress the
emotional element of the soul without
entailing upon yourself mortal injury.

We must not forget, however, that the
soul is a unit; feeling, willing and know-
ing are intended to operate conjointly
and in harmony. Weakness will always
follow when one or the other is ignored
or held in false subordination. Feeling
disjointed from intelligence and will in-
variably runs into fanaticism and empire;
but a on-sided development of the in-
tellect will engender coldness, abstract-
edness, and lack of unity in effort.
"Next to a sound rule of faith," says John
Keble, "nothing is of so much conse-
quence as a sober standard of feeling." If
Bishop Keble's Christian Year, in which
these words occur, with its fervid love and
adoration, its rapturous devotion, and
vivid imagery, is to be taken as a sober
standard of feeling, for which he modestly
offered it, what must that standard of
feeling be which we have thought suffi-
ciently warm and expressive? R. L. G.

For The Messenger.

The Action of General Synod On the Directory of Worship.

This subject has been discussed in the
Christian World, and the discussion is ex-
tending itself into THE MESSENGER. We
have been pleased with the earnest spirit
and tone of the articles that have thus far
appeared. The subject is an important
one, and its calm, earnest discussion at this
time may do good.

It may be well to keep in mind some
general principles in discussing it. One
of these is that the approaching General
Synod will not necessarily be called upon
to legislate at all on the merits of the
question in regard to the *Directory of Wor-
ship*. That has already been legislated upon
and decided by the vote of the Classes.
All that the General Synod is now called
upon, or required, to do is to ascertain
what decision has been made and announce
it to the Church; only that, and nothing
more. That decision is known to all,
although it has not yet been reported to
the General Synod in an official way, nor
has an authoritative public announcement
of it been made. The question of the
adoption of the *Directory of Worship* was
handed down to the Classes, and the con-
stitutional majority of the Classes voted
for its adoption. This action of the Classes,
when officially reported and announced,
makes the *Directory of Worship* what the
constitution calls a *binding ordinance*, on
an equality with a catechism and a hymn-
book thus adopted. All that is now neces-
sary is to know what a binding ordinance
means, and what obligations grow out of
it. This requires no new legislation on

the part of General Synod. It may, in-
deed, give instruction on this point, but
this, if it should see proper to give it, will
not amount to legislation on the merits of
the subject. It might be presumed that
the Church will understand what the action
of the Classes means when that action is
announced by the General Synod, at least
until some question in regard to its inter-
pretation should arise. This might be
referred to a Classis within whose bounds
a difference of interpretation might arise,
and if the answer there should not prove
satisfactory the question might be carried up
by complaint perhaps to the District Synod
and the General Synod.

If, however, the General Synod should
anticipate such difference it might, in
order to save time, give an interpretation
beforehand. This is not, indeed, usual,
but we see no reason why it might not be
done. But this would not be legislating
upon the merits of the case. No action
which the General Synod can take would
affect the subject as to its merits, one way
or another. It has already been decided,
in this respect, by the action of the Classes.

Does the adoption of the *Directory* im-
ply that hereafter no other liturgical forms
may be used in congregational worship
than those contained in it? That is a new
question, and has nothing to do directly
and necessarily with the adoption of the
Directory. It is a question that might as
well have come up at any other meeting of
the General Synod as at the next meeting.
The Church has had a liturgy for years
that was adopted as a binding ordinance,
and yet the General Synod has never yet
felt itself called upon to take such action.
It has not only not taken such action,
leaving ministers to construe the import
of the adoption of the liturgy for them-
selves, but it has given its formal sanction
to other liturgies as proper to be used in
the churches. All this while the *Mayer*
liturgy continued as the regularly adopted
liturgy of the Church. Is there any spe-
cial reason why the General Synod should
just at this time take up that question for
legislation?

Some will answer yes, because the action
of the General Synod, on this subject has
been all along unconstitutional; but, as
Dr. Good has said, the General Synod is
the highest court to decide what is consti-
tutional, and when that decision is once
made all loyal subjects will submit to it.
This, of course, does not make the matter
decided upon necessarily constitutional on
its merits, for General Synods may err, but
it does make it constitutional in law, and
so it must be obeyed.

This would be a wide question to con-
sider, and the General Synod should con-
sider it well before it reverses itself. If it
does decide thus to reverse itself, it should
do so on general principle and not merely
because the use of the *Directory* is in-
volved; because, in doing so, it would
have to be consistent with itself, and ap-
ply the same interpretation to the hymn-
book, which the constitution requires to be
adopted in the same way in order to be a
binding ordinance. Such legislation on this
new question may be called for at this
time, but it is not necessarily connected
with the action required in reference to
the adoption of the *Directory of Worship*.
If it should be taken, therefore, it should
be on its independent merits, and in the
form of a general law, and not in the form
of special legislation. We do not express
an opinion as to the merits of this question;
we merely refer to it as an independent
matter, and one not required to be acted
upon by the adoption of the *Directory*.

Again, if the General Synod should re-
verse its former action, so far as to with-
draw the recommendation and sanction of
other liturgies now in use in the Church,
such action could not affect the past, but
only the future. It would simply be say-
ing, that from this time forth no liturgy
of any kind is recommended for use in
the church except the *Directory*. Such
action would be entirely negative. It
would not be expressing any judgment or
opinion in regard to any other liturgies,
but it would simply leave the question of
the use of other liturgical forms where it
was before the action declaring them
proper to be used was taken. It would be

no condemnation of any liturgy, not even
any reflection on any other liturgy.

Should the General Synod go further
than such merely negative action as the
withdrawal of any recommendation of
another liturgy, and pass positive action
forbidding the use of any other forms in
worship than the *Directory*? This is a still
more serious and far-reaching question, and
one that requires careful consideration.
Let us see clearly what it involves.

One item in the *Peace Basis* declares
that no action contained in this Basis shall
be so construed as to interfere with any
such liberty (in doctrine, law, or liturgy)
as has heretofore been enjoyed in the Re-
formed Church. It is in order to con-
sider what liberty has been hitherto en-
joyed or allowed, in the Reformed Church
on the subject of worship. And to make
this inquiry fair it may be proper to go
back to the time before the controversy
on the subject of a liturgy in our Church
sprang up. Before the *Mayer* liturgy was
adopted how was it? And after that
liturgy was constitutionally adopted how
was it in reference to this liberty? We
can remember when the Mercersburg
Classis, always noted for its strict adher-
ence to the constitution, agitated the
question of calling one of its members to
account for using the Book of Common
Prayer, the liturgy of the Episcopal
Church, *i. e.*, some members of the Classis
talked about doing so, but upon reflection
it was decided, if our memory is correct,
to let the matter rest. Perhaps the mem-
ber gave some private assurance that he
would cease using that liturgy. But we
cannot remember any case where a minis-
ter was forbidden the use of any liturgical
forms that were recognized as Reformed,
such as the Palatinate liturgy, or *Agenda*
used in any Reformed Churches of Ger-
many or Switzerland. The Palatinate
liturgy especially was regarded as having
the sanction of both Reformed Churches,
the Dutch and the German, for over three
centuries, and no one ever thought of
challenging the liberty to use forms from
this, if he wished, instead of the *Mayer*
liturgy. And through all those years, we
presume no one questioned the right of
the German pastors to use their German
forms of worship, or of any one to use
selections from Ebrard's book of Reformed
liturgies.

We are not discussing now the question
whether such liberty was proper to be al-
lowed, but merely mentioning the fact
that it was allowed. It becomes a ques-
tion, however, whether it would not be a
violation of the *Peace-Basis* to restrict this
hitherto-enjoyed liberty, just at the time
especially when the last measure of the
Peace-Basis is going into effect.

There are some other questions that
will have to be considered if the General
Synod should think it proper to take up
this matter at all. As we have said, it is
not necessarily called for, it forms no
necessary part of the action required of
the General Synod, which has only to an-
nounce the legislation already taken. We
do not feel any special concern in regard
to the action of the Synod whatever it
may be, for we believe it will act consid-
erately and wisely. Personally we are in
favor of using the *Directory*. We believe
if it were once generally introduced and
used the people would soon become attach-
ed to it, and that it would meet all their
wants. Doctrinally it has received the
sanction of the Church and so far forth
harmonized all parties and sections. That
element in it could be judged theoretic-
ally, whereas the character of it litur-
gically considered, *i. e.*, in reference strict-
ly to worship, must be determined by its
practical use. The Church ought to give
it such trial in good faith. It is the book
of the Church. As a writer in the *Chris-
tian World* has said, if it is defective the
Church can soon detect its defects and it
will be a comparatively easy matter to
correct them. As the adopted book of the
Church it will abundantly repay any small
amount of labor necessary to make it in
all respects just what it needs to be. It
should not be set aside or laid on the shelf
because of any prejudices against it, nor
even because of private judgment merely,
because the general judgment of the

Church is more likely to be right than that of one person, nor should any one dislike it merely wherein, and because, it differs from the Order of Worship. The Order of Worship is not perfect, and it is not presumption to suppose that a new committee even in a comparatively short period of time might improve on some things in the Order of Worship, because it enjoyed the advantage of all the learning and labor of the old liturgical committee, it was not required to go over all that ground *de novo*, might not have been able to do that, and it had the benefit also of all the criticisms that have been made, and also the advantage of having both sides in the controversy represented in its members.

But neither should any one refuse to use it because it resembles the Order of Worship. All such prejudices on both sides should be laid aside, so as to be able to give the book a fair trial. If after such a trial for a reasonable length of time it should not win its way into favor, it could not complain if it should have to give place to something that will give satisfaction; but no one is properly entitled to oppose it until he has given it a fair trial. There will continue to be differences as between free worship and liturgical forms and as to the proportion of each, but so far as all are agreed to use liturgical forms the Church surely is able to prepare and provide what will give general satisfaction. So far we can speak freely for the Directory, but in regard to the question what steps the General Synod should take in the way of legislation to further its introduction and use in the churches beyond what the Classes have already decided, we are not prepared to speak. We have no hobby on this subject. We desire what is for the best interests of the Church. And that is not so easy to determine perhaps as some, who are decidedly committed to one line of policy only may imagine. Meantime let all the points be carefully considered, and we believe the General Synod will be guided aright. We have burned the ships behind us on the Peace Measure and our course now is onward to the goal of fully restored harmony in the Church. If we have faith we shall reach that goal.

For the Messenger.

The Sufferings of Christ.

Two articles appeared in late numbers of the *Independent*, one by Dr. Samuel T. Spear, March 24th, on "Christ's Sufferings," and the other by Dr. Thomas Hill on "Eli, Eli, Lama Sabachthani." These articles present a great deal of precious truth. But in both there appears to be a radical error. In the first, Christ's sufferings are limited to the last twenty-four hours of His earthly life. In the second, the words which the majority of Christians understand to express the very extreme of suffering, according to the writer, are no evidence of suffering at all, but only an argument that the 22d Psalm, which the Jews believed to be Messianic, referred to Jesus Himself.

As to the first, it is doubtless true that Jesus was not a physical sufferer, until the last twenty-four hours, because of His perfect physical organization, and of His perfect obedience to all physical law. But does it, therefore, follow that He did not suffer at all till that late day? On the contrary, His perfect moral character and the acuteness of His sensibilities rendered Him peculiarly susceptible to mental and soul torture, in view of the sinfulness of men, which He could contemplate without sorrow. Experience affords abundance of proof that Christian men of the highest development in moral rectitude, are capable of the severest sufferings. Hence we may say that the arguments adduced to show that He must have been supremely happy, afford an equally strong proof that His sufferings were intensely severe. "All the time He lived on earth, but especially at the end of His life, He bore in body and soul the wrath of God," etc. (Heidelberg Cat., 2: 37.) This statement is amply fortified by reference to Isa. 52 and 53; Ps. 22; Matt. 4: 1-12, Luke 4: 1-14, Heb. 2: 17, 18, and Heb. 4: 15, Luke 12: 50, etc. Again, "Christ humbled Himself in His life, by subjecting Himself to the law, which He perfectly fulfilled, and by conflicting with the indignities of the world, temptations of Satan, and infirmities in His flesh, whether common to the nature of man, or particularly accompanying that of His low condition." (Larger Cat. of Pres. Ch., Q. 48.) The same and similar passages as above indicated are quoted to prove this view of Christ's sufferings. In view of such doctrinal statements, founded on such Scripture passages, it seems marvellous that the venerable Dr. Spear, so well versed in holy Scripture, and so deeply grounded in Reformed theology, can pare down the sufferings of the "Man of Sorrows" to the few short hours of Gethsemane, the trial and the crucifixion. The description, "a Man of Sorrows" and acquainted with grief," can not fairly apply to one who suffered only one day of twenty-four hours. Still Dr. Spear sees the overwhelming bodily and mental torture which Jesus endured on the cross. But Dr. Hill finds even that much more endurable than most Christians have hitherto believed it to be. That the words "Eli, Eli, Lama Sabachthani," repeated under such circumstances, help to make up the evidence for the Messiahship of Jesus is a precious truth. And those familiar with the 22d Psalm, must have thought, if they thought at all, that the scenes witnessed on the day of the crucifixion were accurately described in that Psalm. So far

Dr. Hill is right. But to conclude, therefore, that Jesus quoted the words to prove that He was the Messiah, when in reality He did not feel the awful crushing, overwhelming sense of abandonment which they express, seems to attribute to Him a marvellous apathy, makes Him appear to utter a falsehood, and robs the great sacrifice of the very essence of its power to save or take away sin. If there is any efficacy in the atonement, it is just in this: that Jesus suffered the pains of hell, the punishment which lost souls would endure in being banished from the light and joy of the Father's countenance. He was at that moment bearing in body and soul the sins of the world, and was crushed, overwhelmed, not with physical torture alone, but with the withering, frowning wrath of God against sin. And an actual sense of divine abandonment extorted the cry. It was a cry, shrieked with a loud voice. It was the last expiring struggle of vicarious suffering. While God seemed to abandon Him in the mortal conflict, He still held on to God, and after the agonizing cry He was able to see the coming victory, and peacefully and calmly to say, "It is finished."

To see any other meaning in that cry than that of overwhelming agony, is to misapprehend the meaning of His sacrifice. In this death-agony of Jesus the terrific side of divine righteousness is exhibited and satisfied, and hence God can "be just, and the justifier of him who believes in Jesus." Rom. 3: 26

There is nothing to be gained for Christianity against skepticism by explaining away the obvious meaning of the most expressive words of Scripture, or by attempting to remove the offence of the cross. Some passages of Scripture are best interpreted according to the strictest literality, whether they meet the fancy of skeptics or not. Those especially which describe the vicarious sufferings of Christ, will most effectually convert and save the sinner, when their most obvious meaning is enforced on his mind. It is always hazardous to attempt to make the words of the Bible conform to the whims and fancies of unregenerated reason.

S. Z. BEAM.

For the Messenger.

Missionary Notes.

By Rev. A. C. Whitmer, Superintendent of Missions.

Buffalo, N. Y., was a mission only three years (under the care of the German Board of the East). So much for missions in large and growing places.

When the family spoke of going to a lecture, the daughter said: "If you please, I would rather have the cost of my ticket toward making up a dollar for the Sendai school-building," that was the true self-denial. The Lord awakes this spirit in ten thousands of our young people.

We must not think that because we are a small Church we therefore need not do our small missionary work. When there is lifting to be done, a man who can lift only one hundred pounds is just as much in duty bound to lift that as if he could lift ten thousand. We must do our little, and do it early, cheerfully, and earnestly.

Some of our pastors have great hindrances in training their young people in the work of missions. One has a union Sunday-school and no missionary collection can be taken without opposition and soreness. Another has officers and teachers who want all the giving of the children for the expenses of the school. To work a change is not merely a matter of time but also requires prudence.

How They Did It.

The Missionary Society in a Presbyterian church lately held a "praise and thank-offering" service. An invitation was sent to each lady of the congregation with an envelope for her offering. Of course the meeting was announced from the pulpit and noted in the daily papers. Beside \$50.00 memorial offering, nearly \$90.00 were brought.

Where to Locate Missions.

What little we can do ought to be done in places that give the largest promise of outcome. Money spent in building a church in a village or a town that will never be more than a town, may not be altogether wasted, but it is certainly not wisely spent as long as there is a growing section of country or a town or city of commanding influence equally destitute of church privileges.

No great railroad corporation has ever made the blunder of running its lines through country villages and dead towns and missing the great centres of commerce and manufacturing. They generally go by the most direct line from one city to another.—*Lutheran Missionary Journal*.

A Home Missionary Sermon.

"There remaineth yet very much land to be possessed; let us go up at once and possess it, for we are able."

1) As of old, so to-day, "much land." The whole continent is missionary ground, and the continent is as wide as the ocean. Twenty-five millions of people in our country must be Christianized.

2) "Possess it." Somebody must. If the Church does not, the Devil will. Unless we make the West a Christian power, it will be a power for evil in the nation.

3) "Let us go up at once." Let us do this even from love of country. Early begun is early won. The Devil is very early in laying foundations of evil. The early in laying foundations of evil. The Lord's work should be begun early. An ounce of prevention is worth a pound of cure. "Let us go," not a few but all of us. Working together we can do much and do it easily.

Valparaiso.

The name has a familiar look, has it not? Yes, we had a missionary there a few years ago, but he left the field and the Board has not heard of him since.

Valparaiso is in Chili, South America. The wife of a Presbyterian missionary there writes:

With us, as in other missionary fields, there is more to tell of what is to be done than of what has already been accomplished, but we are not without encouraging signs. It was with difficulty that Dr. Trumbull, forty years ago, held Divine service for even the English speaking residents here. When the first church was erected, the authorities ordered a high, wooden wall placed before the building to shelter it from people who might be tempted to break the windows or set it on fire! I have heard them tell how strange it seemed to creep into church behind this same wall. But the congregation in the hidden church increased to such an extent that it was necessary to build a much larger one.

Then work was begun among the natives and now there are four congregations, a fortnightly native paper, a Bible Society and an Orphanage. The work is spreading and a native ministry must be raised up.

Family Reading.

A Song of Rest.

O weary hands! that all the day,
We set to labor hard and long,
Now softly fall the shadows gray,
The bells are rung for even song.
An hour ago the golden sun
Sank slowly down into the West;
Poor, weary hands, your toil is done.
"Tis time for rest! 'tis time for rest!"

O weary feet that many a mile
Have trudged along a stony way,
At last ye reach the resting stile;
No longer fear to go astray.
The gentle bending, rustling trees
Rock the young birds within the nest,
And softly sings the quiet breeze:
"Tis time for rest! 'tis time for rest."

O weary eyes that through the tears
Fell many a time like thunder rain—
O weary hearts that through the years
Beat with such bitter, restless pain,
To-night forget the stormy strife,
And know what Heaven shall send us
Best;
Lay down the tangled web of life:
"Tis time for rest! 'tis time for rest,"
—*Chambers' Magazine*.

Pastoral Sketches.

THE BROWN-McCHUSEN FUSS.

"Oh, we couldn't do anything without Mrs. McChusen," said Mrs. Bainbridge as she was calling one day on the minister's wife. "She can go ahead, you know, and do things. I think that's what we need, don't you?—somebody to go ahead. We are all willing enough, but nobody likes to take the lead in things; and she can take hold and just make anything move."

"Why, that is so nice," replied the minister's wife, "to have some one who is capable. In the charges where we have been they have been unfortunate in that respect. Every church needs a social leader."

"Yes, indeed," said the hostess.
"Yes," replied Mrs. Bainbridge; and after a few more "yeses," spoken with various inflections and polite intonations, the conversation turned upon another subject.

It wasn't long after the new minister moved in before Mrs. McChusen called. She welcomed the new arrivals in the name of the whole community, complimented—no, that is not the word—praised and extolled the first sermon the minister had preached, and said she was so glad they would have some preaching again now. Not that she would insinuate anything against Brother Johnson, the retiring pastor—we oughtn't speak evil of ministers—"but then, why, Bro. Brown, that sermon of yours—I will say it was like a draught of sweet wine after a famine!" Before many minutes she had her arm around Mrs. Brown and had told her how all the preachers' wives had made her their confidant; and she had poured out flattery and consolation and praise and encouragement, and all other known brands and kinds of social soft-soap, till when she had gone, the minister and his wife looked at each other, half dazed and half smiling foolishly, as much as to say, "Why, we didn't know how important we were—did we?"

She was present at the prayer-meetings and prayed fervently for everything in general and the minister's family in particular. She taught the infant class in Sunday-school, and at the socials was the life and soul of all the party. During

the first week she sent over to the parsonage pies and bread and butter and ham, and a dress for the baby, and an invitation to let her know if they wanted anything else whatever. If anything was to be done Mrs. McChusen was on hand, ready and willing to do it. If any church-enterprise was to be entered upon she had the pastor consult with her over the best plans. Both for advice and execution she was invaluable. There was not much left for the preacher to do but visit and preach. Mrs. McChusen, as chief minister and executor, managed the ladies' social work, and the Sunday-school, and the missionary concerts, and Christmas exercises, and so on. She did not neglect her home duties either, for her children always appeared neat and well kept, and Mr. McChusen, whose fat face shone every week-day in his corner-grocery, certainly looked like he had his meals regularly.

On the whole, it quite took Parson Brown's breath away to see how abundant were the resources and how indefatigable the energy of this his first lieutenant.

"I'll declare," said he to his wife, "I never did see the equal of Sister McChusen! Isn't it remarkable?"

"Yes, indeed," was the reply; "she is one of the most energetic workers I ever saw." Of course no woman will ever admit anything unqualifiedly superlative in any other woman, especially if the latter is admired by her husband; so she said "one of the best," though she really thought she was "the most."

There were some who did not appreciate the multifarious services of Mrs. McChusen. There are always some who will not coincide with public judgment. These are obstinate creatures and make life rough. Sister Crabbe was one of these. She lived across the corner from the parsonage in a great ugly house, and was noted for her punctuality and austerity in religious affairs, her habit of extreme plain speaking, and the perfection to which she henpecked her lord and master. When Mrs. McChusen's name came up in conversation between her and her pastor the latter took occasion to remark that Sister McChusen was a remarkable woman; whereupon Sister Crabbe sniffed up her nose and, looking sidewise in a very indifferent way, said:

"Oh, yes! the preachers always think so, 's long as they let her lead 'em 'round by the nose."

The pastor made no reply to this thrust, but inwardly resented the idea that he was being led along life's path with Sister McChusen or any one else holding, as it were, to his proboscis. Brother Brown was a man of some dignity, and the idea suggested by Sister Crabbe, that he appeared to any one in the light of being used, rankled in his bosom. He resolved, therefore, that at the next available opportunity he would take pains not to follow Mrs. McChusen's advice. Such an opportunity, as you may suppose, was not long in presenting itself. When Mrs. McChusen wanted a certain lady temperance revivalist to come and spend a week in the church, reclaiming drunkards and recruiting ladies for the W. C. T. U., at fifty dollars a week, Brother Brown objected.

Sister McChusen thought he was only joking at first, or merely talking for the sake of argument. She never dreamed that he would really oppose her proposition. It gradually became plain to her, however, that he actually intended to prevent the fulfillment of her plans. Then she complacently wrote for the lecturer to come on, anyhow. She came, and found the doors of the church closed, and the trustees, instigated by the cruel minister, unwilling to open them. Foiled in this, Sister McChusen straightway assumed that rôle so potent when acted by a mistress of the art of managing men. She posed as a martyr. She visited Mrs. Brown and wept many tears upon that good sister's new black silk. When she passed the minister on the street she raised her handkerchief to her eyes and gave forth a smothered sob. She made frequent allusions in the parson's hearing to the fictitious fact that she was not wanted in the church. In many other of those subtle and effective ways which women have of exciting pity and gaining their point, she continued to act. But, alas! Brother Brown remained unmoved. Then she declared war. In short, as you have doubtless before surmised, Sister McChusen would rule or she would ruin. She could not rule Brother Brown, and now she set about to prevent his success. Time and ability both would fail me, were I to attempt to describe this war: of how on the one hand the pastor, going upon the assumption that he was doing his duty from conscientious motives, remained inflexible; and of how, on the other hand, the good sister, fully persuaded that she was the object of cruel and unjust oppression, lost no chance to throw obstacles in the pastor's path, frustrate his plans, and in many cunning and marvelous ways to sorely harass him.

As time went on people began to take sides, and soon the church was as thoroughly divided between the McChusens people and the Brown people as ever was the Byzantine capital by the factions of the hippodrome. The older the quarrel grew the more firmly convinced was each party that it was right. The pastor's friends advised him to stand firm, and the sister's auxiliaries encouraged her to hold fast to the bitter end.

Things had gone on this way for some time, and the pastor, after the first flush of contention, began to be heartily sick of it, and to accuse himself of being the cause of dissension in what was once a peaceful charge. The matter so weighed upon his conscience, and he saw his own selfishness

so much more clearly, and made to his own mind so many excuses for Sister McChusen, that he finally determined to see her and settle the difficulty at once. He found her at home. She received him with exquisite politeness and so low a bow that she probably did not see his proffered hand.

"Minnie," she said to her daughter, "take Mr. Brown's hat and gloves. Have a chair, Mr. Brown. Go upstairs and tell your sisters to come down, as Mr. Brown has come to call. Do you find it a pleasant day, Mr. Brown?"

"Very, thank you," answered the pastor, feeling somehow as though it was not going to be such an easy matter to settle a misunderstanding with a female antagonist. "I came," he said, thinking it best to plunge at once into the subject, "to talk over church matters a little, Sister McChusen."

"Indeed! Why, I'm sorry Mr. McChusen isn't at home. Shall I send one of the children for him, Mr. Brown?"

"Oh, no. I wanted to speak with you."

"Not with me! You certainly know that so incompetent a person as I can tell you nothing about church affairs."

"Well, you see, there has been a misunderstanding around."

"Not on my part, I assure you, Mr. Brown. I understood. I may be very silly, but I can understand a slight without being told in so many words."

"You don't get my meaning. I mean we have had some dissension in the church, growing out of a difference of opinion between you and myself. I am sorry that it is so, and want to say this morning that I am willing!"

Here the children came in and he had to shake hands with them all and spend some time in talk about their studies and health, and so on. At length he abruptly returned to the subject.

"I am sure no one has felt worse than I, Sister McChusen, over the state of affairs. When?"

"Certainly, Mr. Brown; it is perfectly natural that you should feel bad when all the ministers before you have had such pleasant times among us. Dear Brother Johnson used to say he never saw so pleasant a charge."

"I realize," continued the preacher, not noticing this interruption, "that I have been greatly to blame, and am willing to acknowledge it. I wish this morning that we could put an end to this factional spirit for ever."

"I am sure I think you ought to do something, Mr. Brown, though I am afraid it is too late now."

"I do not think it too late, if we who are the principals agree to lay aside all dispute and work harmoniously."

"We!" ejaculated the lady, laying her knitting down in her lap and looking the picture of painful surprise. "Why, I have never said or done anything."

"I don't suppose you have done anything more than I, but if we could come to a mutual understanding, overlook all the past, and—"

But by this time the sister's kerchief was to her eyes and the pastor stopped.

"I should think," she said with many sobs, "that after all I have done for the church I deserved something a little better than being accused of making contention." "Why, Sister McChusen, you don't understand. I wasn't—that is—I—you see—"

"I am sure," continued the lady, crying more vehemently, "that I have done all I could for peace all along."

"I see you purposely refuse to make any concessions," said the pastor, chagrined and nettled; and he left the house.

It is much easier to commence trouble than to stop it. Not only did Brother Brown fail in his efforts to secure the co-operation of Sister McChusen, but his own partisans, when they heard that he had made overtures of compromise, began to abuse him for being weak and unstable. So between his conscience and Mrs. McChusen and his friends the pastor was in very deep waters; as for the sister, her complacency knew no bounds.

"To think," said she to a sympathizing audience of her adherents, "that he should come nosing around trying to make up before conference. Afraid he won't get his salary, I suppose. I know several who will not pay anything. And then the language he used to me!"

"Ah! I said Sister Goodenough."

"How terrible!" said Sister Jones.

"If they send him back next year they might as well shut up the church," said Sister Ferguson.

That's all.

This sketch rightly stops here. How did it all end? It didn't end. Brown didn't return next year. The next preacher sided with the McChusens, and those who had supported Brown opposed all he did. After that both parties sent delegates to every conference to secure a man after their own heart. Every preacher was first of all asked whether he was a Brown or a McChusen. The church rapidly declined. Long ago they have forgotten what started the quarrel, but they are still at it. Woe to the man sent to Fuss Church, Dissensionville.—*Pomfret Joy, in Christian Advocate*.

I Will Tell It.

Many a physician has gained his practice by one person telling others of his cure. Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near the gates of death; and may be, a poor soul just in the same condition

as yourself will say, "This is a message from God to me." Above all, publish abroad the Lord's goodness, for Jesus' sake. He deserves your honor. Will you receive His blessing, and then, like the nine lepers, give Him no praise? Will you be like the woman in the crowd who was healed by touching the hem of His garment, and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me," and may you be compelled to tell the truth and say, "I was sore sick in soul, but I touched Thee, O my blessed Lord, and I am saved, and to the praise of the glory of Thy grace I will tell it, though devils should hear it, I will tell it; and make it the world ring with it, according to my ability, to the praise and glory of Thy saving grace.—*Spurgeon.*

A Contrast.

"Father is coming," and little round faces grow long, and merry voices are hushed, and toys are hustled into the closet; and mamma glances nervously at the door, and baby is bribed with a lump of sugar to keep the peace; and father's business face relaxes not a muscle; and the little group huddle like sheep in a corner, and tea is dispatched as silently as if speaking were prohibited by the statute-book; and the children creep like culprits to bed, marveling that baby dare crow so loud, now that "Father has come."

"Father is coming!" and bright eyes sparkle for joy, and tiny feet dance with glee, and eager faces press against the window-pane; and a bevy of rosy lips claim kisses at the door; and picture-books lie unrebuked on the table, and tops, and balls, and dolls, and kites are discussed; and little Susie lays her soft cheek against the parental whiskers with the most fearless "abandonment;" and Charlie gets a love-pat for his "medal;" and mamma's face grows radiant; and the evening paper is read—not silently, but aloud—and tea, and toast, and time vanish with equal celerity, for jubilee has arrived, and "Father has come!"

A Good Experience.

God knows me better than I know myself. He knows my gifts and powers, my failings and my weaknesses, what I can do and cannot do. So I desire to be led, to follow Him; and I am quite sure that He will thus enable me to do a great deal more in ways which seem to me almost a waste in life, in advancing His cause, than I could in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so He has led me, and greatly blessed me, who am nobody, to be of some use to my church and fellow men. How kind, how good, how compassionate art Thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from Thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me a hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself, if God be glorified. Root out weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humility, which is seeing Thee as all in all.—*Norman MacLeod's Diary.*

Extravagant Economies.

Many women who are extremely frugal in other things seem to have no idea of the value of time. Of their failures in this direction a writer in the *Christian Register* gives a few examples:

Do you not know many homes where the supply of cooking utensils is so unnecessarily limited that a good deal of time is daily wasted, and much extra labor expended in preparing the meals, by having to wash one saucepan in which to cook a second dish that could as well have been cooked with the same fire, and watched at the same time as the first? Or a towel must do duty as strainer or colander, no account being made of the time required to wash the towel nor of its becoming worn and stained? Or a silver spoon is used to stir or lift food for the lack of iron or wooden ones? Why not afford such kettles and pans as are really needed for advantageous cooking and "save" in some other department?

Have you ever seen some busy housewife hanging out clothes on a cold, windy day, taking off a clothes-pin each time a garment is added to the line, trying to make the pin hold two and sometimes three articles? Since good clothes-pins can be had for five cents per dozen, it seems rather far-fetched saving to stand on the icy ground double the time really required to shake out and hang the clothes, and run the risk of taking cold while so doing.

Could any arithmetician compute the number of half hours spent, in rearing a family of half a dozen children, in untying "hard-knots" in shoestrings that are too short, or are so worn as to require tying in more than one place, and must again be untied before the little shoes can be taken off? Shoestrings cost, it may be, ten cents per dozen pairs. Could the hours which some mothers spend, during one year alone, in managing worn-out shoe-lacing in order to save a few cents, not better be utilized in doing some sewing, or other work, by which enough could be earned to stock the family with shoestrings for life?—*Selected.*

Youth's Department.

A Little Scholar.

While their lessons for the morrow
All the other children learn,
Oft I see a tiny toddler
With a look of grave concern.
On her lap she spreads a volume,
And a clothes pin for a pen;
By herself she softly chatters,
"Four and six and two and ten."

In her quiet little corner,
On her brow a studious frown.
How she pores above these pages
(They are just now upside down)
Till the bee-like droning ceases!
If I beg my little wren
For a kiss, I get this answer:
"Four and six and two and ten."

At his very busy playmate
Pussy looks with blinking eyes:
Then she stands him in the corner,
Very much to his surprise,
And she holds the book before him
Though he mews a protest then:
She is teaching him his lesson—
"Four and six and two and ten."

In the tranquil hush of bedtime,
When the good-night kisses fall,
From her lonely little corner
My wee scholar then I call,
And I ask how much she loves me,
Press her rose-lips once again,
While she hugs me and she whispers
"Four and six and two and ten."

—*Harper's Young People.*

The Loveliest Rose in the World.

There was once a queen, in whose garden bloomed the most beautiful flowers all the year round, and from every quarter of the world. She loved the roses best, and she had every kind, from the wild hedge rose, with the apple-scented green leaves, to the rarest Provencal rose. They grew up the castle wall, twined round columns and window frames, crept along the corridors and the ceilings of the palace chambers and each had its own fragrance, shape, and color.

But within the palace reigned care and sorrow; the Queen lay on her sick bed, and the doctors said that she must die. "There is one thing that can save her," said the wisest of them. "Bring her the loveliest rose in the world; the one that tells of the highest and purest love. Let her eyes rest on that before they close for ever, and she is saved."

Young and old brought their roses from far and near; each chose the loveliest in his garden, but none was the right one. The rose must be brought from the garden of love, but which of all the roses there told of the highest, purest love?

The poets sang of the loveliest rose in the world, each named his own. Messages were sent through all the realm to every heart that beat for love; messages to every class and every age. "As yet, no one has named the flower," said the wise physician. "No one has pointed to the place whence it sprang forth in all its glory. It is not the rose from the tomb of Romeo and Juliet, nor from Walburga's grave, although these roses will bloom for ever in song. It is not the rose which sprang forth from Winkelried's blood-stained lances, from the sacred blood which streams from the breast of the hero dying for his fatherland, although no death is sweeter, no rose redder than the blood so shed. Neither is it that wonder-flower, for whose sake men offer up their fresh, bright life in weary days and years, in sleepless nights spent in their lonely chamber—the magic rose of knowledge."

"I know where it blooms," cried a happy mother, bringing her little child to the Queen's sick bed. "I know where the loveliest rose in the world is found. The rose, which tells of the highest and purest love, springs from the blooming cheeks of my sweet child, when refreshed by sleep he uncloses his blue eyes, and smiles towards me with all his wealth of love."

"Lovely is this rose, but there is a far lovelier," said the sage.

"Yes; a far lovelier," said one of the women. "I have seen it—a holier, purer rose there cannot be, but it was pale as the petals of the tea-rose. I saw it on the cheeks of our queen. She had laid aside her royal crown, and was carrying her sick child to and fro in the long, sorrowful night. She wept over it, kissed it, prayed to God for it, as only a mother prays in her hour of need."

"Holy, and wonderful in its strength, is the white rose of sorrow, but it is not the rose we seek."

"No; the loveliest rose is found before the altar of the Lord," said the good old

bishop. "I saw it bloom as if an angel's countenance were shining forth. The young maidens came near to the table of the Lord to renew their baptismal vows, and the rose reddened and paled on their fair cheeks. One young girl stood there and gazed towards heaven with all the purity and love of her whole soul. That was the rose that told of the highest and purest love."

"Blessings rest on her!" said the sage, "but, as yet, no one has named the loveliest rose in the world."

A little child stole into the room—the Queen's own son; tears were in his eyes and on his cheeks; he held in his arms a large open book, bound in velvet with great silver clasps. "Mother," cried the little one, "oh, listen to what I have just been reading!" He laid the book upon the bed and read out of it the story of Him who gave Himself up to the death of the cross for us men and for our salvation.

"Greater love hath no man than this!"

A rose-light crossed the pale cheeks of the Queen, and her eyes brightened, for she saw that out of the leaves of the book there sprang forth the loveliest rose in the world—the rose that springs from the love of Christ on the tree of the cross.

"I see it!" she cried, "and he who sees this loveliest rose on earth shall never die."—*Hans Christian Andersen.*

Before the Birds Come.

In the first half of March, says the *St. James' Gazette*, the country seems to awake in earnest from its long wintry sleep. Only close observers up to that time have noticed the mighty mother stirring in her dreams; but they have watched what is almost the earliest sign of spring, the tender leaflets breaking in shy rosettes from the honeysuckle's stem, the renewed activity in the rookery, the golden-crested wren beginning to twitter, the stock-doves forgetting their coyness and resorting to the abodes of men and choosing their nesting-trees. As the days grow longer, birds select their mates, and the little companies in which so many of them have sociably spent the winter gradually break up. I noticed partridges flying in a covey this year on the 24th of January, but they had paired on the 30th. This is more than a fortnight earlier than the date given in White and Mackenzie's *Calendar*, and is to be accounted for by the exceptionally fine weather. In February there is sure to be much stir among the tom-tits and jackdaws. Valentine's Day is popularly assigned in Devon as the day on which jackdaws pair. A few days after it this year jackdaws were sitting solemnly in pairs making love (a jackdaw's love-making is of the gravest description) on the weathercock and battlements of a church in that county. Redwings and fieldfares fly in this month from our fields and hedgerows, and seek the great pine forests of Norway. Then spring songs are welcomed by village and sower as are the homely thrush's strains with us. A good many winter visitors silently steal off from the estuaries and coast, each to its favorite haunt in the stern North. There, during the brief summer, amid a wealth of flowers and marvellous myriads of mosquitoes—as Mr. Seeborn's interesting researches have shown us—are bred the countless hosts of waders and water-birds that will visit next autumn more temperate climes.

These emigrants from our shores will ere long be replaced by our well-loved summer visitors—that multitude of soft-billed birds which invades orchard and garden, flits down the side of brooks, and causes "the budded quicks" to ring again with their gleeful notes. Meantime, white violets and primroses are venturing out on the sunny sides of lanes, buds are swelling in hedge and tree while trout rising faintly in the shallows show that flies are being born into what is still (thanks to east winds) but a cold world. Hazels and alders are hung with catkins. A few warm showers, and that faint green mist will gather round the larches which preludes their burst into full leaf. In the eastern counties along train of sea-gulls and rooks is fluttering after the ploughboy as he gladly hails the present open weather. In the wilder parts of the country the raven has built its nest and soon will be sitting. The Herefordshire proverb says, "A raven always dines off a young one on Easter Sunday."

As all this activity among the native birds and vegetation is at its height the migratory birds which make our country their home in summer begin to arrive. Ornithologists are now on the lookout for them, and the first appearance of each kind is duly and carefully noted. That curious bird the wry-neck, so dear to the classical

scholar from its associations with witchcraft in Theocritus and Virgil, is the first to arrive; and certainly the weird manner in which its head seems to turn every way as if on a pivot, while, mouse-like, it crawls up and round an old well, goes far to account for its reputation as an uncanny bird. The wheatear is another early visitor. It is supposed to be the Laureate's "sea-blue bird of March," but I believe he has never spoken conclusively on the point. With the coming of the swallows spring may be said to begin. The trout-fisher is usually the first to see one or two sand-martins revisiting the old familiar stream above which the holes in the sandy bank tell of their last year's nesting labors. Eagerly are the pretty little birds welcomed, as they circle around the hand-bridge like torn bits of paper caught up in a mimic whirlwind amid the wild breezes at the end of March. They are followed after about a week's interval by the chimney-swallow, and again after another week by the active black and white house-martin. Here the ornithological knowledge of most men stops; but the naturalist spies the form or catches the early notes of many more immigrants.

Necessary Girlish Qualities.

Patience and gentleness are necessary qualities in every girl's life. Patience aids in extinguishing envy, overcoming anger, and crushing pride. How much good may be done and joy brought by a gentle word or look! Truly "a soft answer turneth away wrath!" Girls are not called upon to do great things, except in rare instances; but the every-day trials of life in the ordinary and appointed exercise of the Christian graces afford ample scope for practicing that virtue of mankind which has become proverbial. The best exercises of patience and self-denial—and the better because not chosen by ourselves—are those in which we have to bear with the failings of those about us, to endure neglect when we feel we deserved attention, and ingratitude when we expected thanks—to bear with disappointment in our expectations, with interruptions of our retirement, with folly, intrusion, or disturbance—in short, with whatever opposes our will or contradicts our humor.

For the Messenger.

Morning Prayer.

Now, I arise and see the light,
Thou, Lord, hast kept me through the night.
Keep, O, keep me through the day,
Nor let me from Thy precepts stray,
And if I die before its close,
May I in death find sweet repose.
Lovettsville, Va. R.

Make Somebody Glad.

A man who was very sad once heard two boys laughing. He asked them:—"What makes you so happy?" "Happy," said the elder. "Why, I makes Jim glad and gets glad myself!" This is the true secret of a happy life: to live so that by our example, our kind words and deeds, we may help some one else. It makes happier here, and heaven will be happier for the company of those we have, by God's help, brought there.

For Young Men.

John B. Gough says: "Ninety-nine out of every hundred men who are ruined morally, and I might almost say physically, and religiously, are ruined by the use of drink. It is the great curse of this country. Then what shall we do? What we want is to stir up the people to move in this matter. We want you to help us, young men. It may cost something, but life is a battle-field. What a grand thing it is to be a young man with all of life before you, to make of it what you choose, to mould it as you will, to make it just what you please. How many are making their life a desert, when it might be a garden; making it a dreary waste, when it might be fruitful in good works and holy influences, stumbling, blundering, and aimless. O the beginning! So many go into ruin with all of life before them. You are like a switchman on the railway. Here comes the locomotive and the train of cars, freighted with human life, hopes, and happiness, and your hand is on the switch. You can turn that train on the main track, you can turn it into the siding, you can turn it down the bank, but when it has passed by, your control of it has gone for ever. Never will you have another such an opportunity, and opportunities are passing you day by day.

"Look at the effects of drunkenness

upon a man. God made man in His own image. What mars that image and stamps it with the counterfeit die of the devil? Drink does it. 'Man by nature walks erect and lifts his forehead to the stars,' and he is crowned lord of creation. What breaks his sceptre, tears his crown from his brow, and degrades him below the level of the beasts? Drink does it. What sears the heart and dams up the fountain of pure and holy affections? It is the drink. No young man expects anything of this kind to come upon him. I do not say that it will, but I want to warn any young man who is a moderate drinker, that he stands on dangerous ground.

"O it is sublime to wrestle with an evil desire, this mastery of self by the force of a high resolve and the power of a mighty will: 'I will; I will; by the help of God, I will.' To him that overcometh! the tree of life, safety from the second death, the white stone with the new name, the morning star, the white raiment, a pillar in the temple, a seat on the throne with Him in whose name he has conquered. To him that overcometh. Then buckle on the armor, brave heart; stand firm in the fight. Ay, though you fall ten times, yet up again, battered, bruised, covered with scars more glorious than were ever born by earth's greatest warriors, till by and by, standing erect, your armor dented and broken, you shall shout Victory! Victory! as you hang your battered armor on the battlements of heaven, and having fought the good fight, lay your laurels at the feet of Him through whom and by whom you stand redeemed forever from the power and dominion of every evil habit."

Turtle Eggs.

When little Gertie and Ruth were at their grandma's in the country last summer, they saw something that they never saw before. What do you think it was? I don't suppose you could guess if you tried a week, so I will tell you. One day their Uncle Peter came in with a lot of small, round, white eggs, a little larger than the pretty glass marbles you have to play with. He had them in his hat, and called to the little girls to come and see them. They dropped their tins—for they were making mud pies—and started for their uncle. They looked at the small white eggs, and wondered what kind of eggs they were.

"These are turtle's eggs," said Uncle Peter.

"Was the old turtle on the nest when you found them?" asked the children.

At this question he was very much amused, and you ought to have seen how astonished they looked when he told them that his hired man had ploughed them out of the soft earth, back of the barn not far from the creek.

Uncle Peter broke one of the eggs, and in it was a little turtle, perfect even to the "house on its back." There were fifty-six eggs in all. Only think, if the eggs had not been disturbed what a band of little turtles would have found their way to the creek!

The mother turtle scoops out with her hind feet a hollow in the sand or dry earth, in which she lays her eggs, and the heat of the sand or earth hatches them. She never gives herself any trouble about her children, and they take care of themselves as soon as they come out of the sand. The children's uncle told them of the different varieties of turtles, and that some of them were used for food.

They listened with the closest attention, and when he had finished they scampered off, Gertie to finish their baking and Ruth to "get the turtle soup going for dinner."—*Zion's Herald.*

Pleasantries.

A little boy, while playing, fell down the steps and bruised himself severely. His mother scolded him for his carelessness, and he sobbed out: "Mamma, please don't scold me till I get done hurting."

Two ladies called. After two rings at the bell a little girl appeared and inspected the visitors with undisguised interest. "Will you please tell your mother that Mrs. — and Miss — are here, and would like to see her?" The dear little girl said she would, and went up stairs. After awhile she returned, sat down and silently watched the strangers. "What did mamma say?" "She said, 'O, dear! I don't want to, but I s'pose I must.'"

THE MESSENGER.

Rev. P. S. DAVIS, D. D., Editor-in-Chief.

Rev. D. B. LADY,

Rev. C. S. GERHARD,

Rev. J. S. KIEFFER, D.D.,

SYNDICAL EDITORS.

TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, MAY 4, 1887.

The foreign Religious Intelligence given this week, in the usual place, and especially the action taken in regard to the Ecclesiastical Bill at Berlin, will be read with interest. As will be seen, Prince Bismarck has been openly accused of selling out the interests of Protestantism.

President McCosh still insists that Princeton "College" should be called Princeton "University," and assigns this reason for his preference: "We need funds, and men would much prefer to give to a needy university than to an apparently wealthy college." That is realistic philosophy, to say the least of it.

The disagreement of the jury in the case of Arensdorf, charged with the murder of Rev. Geo. Haddock at Sioux City has not created much surprise. Mr. Haddock was a zealous advocate of temperance and there is no doubt about his having been foully assassinated by whiskey roughs, who now seem to be able to swear to anything.

The United Presbyterian says: "It may be set down as a rule that a Christian who does his part in the church reads his church paper. He will do it, perhaps, out of a sense of duty, but more likely he will be moved by an instinctive wish to make himself acquainted with the religious world, in the doings of which he is having his share. 'Stop my paper' comes from the man who is falling out of line."

And now the rumor of a reconciliation between the Quirinal and the Vatican is cabled across the sea. The bases of the agreement are said to be as follows: "Catholics are to be admitted to elections; a guarantee will be given that the laws will be more effectively carried out, and the Pope will be officially invited to resume the former splendid ceremonies at St. Peter's, and to reside sometimes at Gandolfo. In short, Italy will claim the privilege of protecting the Holy See, and the Pope will support Italy's foreign and colonial policy."

"Many of the Cardinals," it is said, "oppose the scheme on the ground that Italy wants the Pope, who is able to do without Italy."

Going Farther than was Expected.

The discussion of the Elder-Moderatorship has been exciting the Presbyterian Church for some time, and the *Presbyterian Journal* calls attention to the fact that it has raised questions of "more importance than the immediate proposition in itself." It is bringing up the whole question of early church government for a new hearing. Our contemporary gives a letter from one of the "most prudent, conservative, as well as most prominent ministers" of the Presbyterian communion, who after quoting other authorities, says:

"I might add also Dr. Patton's recent statement, which is—in effect—that our Presbyterian system is not the system of the New Testament in at least one important particular—namely, that while teaching and ruling elder were the same in the New Testament order, minister and elder are not the same now and in the Presbyterian Church.

"For myself, too, I can save our Presbyterianism in some points, only in one way, i. e., as Dr. Hodge does—by saying that Christ left His Church free, under certain general principles, to form its own church government. The question of Elder-Moderator, whether so intended by the original movers of it, is likely to open up other questions. I do not think it was intended to open up the question of ordination of elders, but it will. If they are but laymen why ordain them any more than trustees?"

The questions involved are, Who ordained the New Testament elders and what were the functions conferred upon them? If after all they were merely laymen why ordain them in any case, and why not lay hands upon trustees as well?

It appears that in Scotland the Elders

after election by the people are ordained by the Presbytery and that makes them amenable to the Presbytery. The discussion at the next General Assembly will be an exciting one.

Epochs in the History of the Reformed Church.

The first of these was the Centennial of the founding of the Reformed Church in this new world. It was celebrated in 1841, although the first *Coetus*, or Synod, was not organized till 1747. It was proposed that an effort should be made during that year of Centennial celebration to raise \$100,000 "for the Seminary, the College, and Beneficiary Education." What portion of this was really raised we have no means at present of knowing, but the objects named show the estimate placed by the Church at that time already upon her educational institutions, and the education of young men for the ministry. In more recent years she has concentrated her interest and energy more and more upon the work of missions, foreign and domestic. It is evident, however, that one way of stirring up interest in missions is to train a class of devoted young men for the holy ministry. It is equally true that a missionary spirit in the Church exerts a powerful influence in calling out young men for the ministry; hence it appears evident that these two interests should move forward hand in hand.

A second historical epoch was the Ter-Centennial of the formation and adoption of the Heidelberg Catechism, which was celebrated in 1863. A liberal sum as a thank-offering was raised during that year, which at the close of the celebration was apportioned to different benevolent objects, and the institutions came in for a considerable share, showing again that the Church continued to cherish this interest. That was truly a year of refreshing and revival throughout the whole Church. The history of this celebration is given in the *Ter-Centenary Monument*, a volume that ought to be in all the families of the Church, and carefully read, especially by her young men. How greatly the Church has been benefited by these celebrations! And what a void would be created in her history if they were blotted out!

And now comes this *third epoch*, which though it concerns more directly only the three Eastern Synods of the Church, may be ranked as equal in importance with the other two, and which, indirectly at least, is of great interest to the entire Church. Its celebration is entering into her history and it will form one of the conspicuous landmarks in that history. How it will appear in looking back upon it in after years must be determined by the interest that is taken in it, and the manner in which that interest expresses itself. Its success depends much upon making it general in all the congregations directly responsible in carrying it out. All should work together. In the matter of raising funds for the college it is of great importance that each and every congregation should do its part. And surely no congregation within the bounds of the three Synods should be satisfied unless it is represented in the thank-offering. Even such congregations as may be specially interested in other institutions that have grown up since the founding of the oldest college in the Church, cannot but feel the historical significance for the whole Church, directly or indirectly, of the events that are being commemorated, viz., the founding of Franklin and the founding of Marshall College. The celebration does not appeal to a party interest, for an institution, even though it should at times represent a partial interest, yet as it lives on through all changes as an institution of the Church, is an interest of the whole Church. All our institutions of learning under the care of the Church, whether founded earlier or later, and working for one common end, are in this way interests of the whole Church. Hence, while not neglecting those in which the different sections may have a more local and direct interest, yet all sections should feel an interest in this Centennial.

The time is drawing near when the closing public services of this Centennial will be held at Lancaster. Let all be prepared at or before that time to make their report. *Trinity Sunday* has been named for the public service of celebration in the particular congregations. Let this service be held on that day, or where this cannot

be then on the nearest Sunday to that day possible, and let the congregational gatherings be ready then.

But in any case let each congregation make sure of doing its work, and if more time is required, let it be extended to Commencement in June, from the 12th to the 16 h.

That General Register.

The annual catalogue of Franklin and Marshall College and of the Theological Seminary at Lancaster, has been properly enlarged this year into a General Register. The names of the Trustees, Faculty and pupils connected with Franklin College between A. D. 1787 and 1788 are given first. Then come the lists of all who have been connected with Marshall College, Franklin and Marshall College and the Theological Seminary, as Directors, Teachers and students, from the beginning to the present time. The names and dates are important for record and reference. As such they should be preserved, but they furnish a vast amount of history to those who can fill them up with reliable traditions and personal memories. We do not envy the man who finds no interest in such things.

Over against the names of those connected with Franklin College it was thought useless to place asterisks. They are all dead—dead long ago. And of those connected with the earliest history of Marshall College and the Seminary very few remain. They are only veterans that stand as connecting links between the present and the past. Many even of those connected with Franklin and Marshall College have passed away. What of that? It impresses us with the ongoings of the race as compared with the transitory life of the individual. The individual fulfills his mission and goes to his reward. But the work must be carried forward. This Register may be merely glanced at and then cast aside even by many whose names it records. It may never reach the rank and file of our people. But the significance of the little eighty page pamphlet will appear if we suppose for an instant that there had been nothing of the kind to register. In other words, we will see what it means if we suppose that we had never had the institutions and the alumni whose names are here given. *Blot out our schools, with the work done by the men they have given to the Church and to the world; blot out the educating, refining, Christianizing influences these men have exerted, and we will be enabled to see the difference they have made.*

And what now? Certainly this: That we owe it to the past toilers, to posterity and to God, to perpetuate these schools. We must hand them down to those who come after us, not simply as we found them, but better than ever—fitted to do the ever-expanding work of the Church. And now, above all others, is the time to put Franklin and Marshall College on a good financial basis.

Local Preachers and Lay Workers.

A week or two ago *The Churchman* had an article upon the decadence of local preachers as they are called, among the Wesleyans of England. This week it has another on the importance of lay workers in the Episcopal Church. From statements given it seems to us that what is threatened with abandonment in the former communion, is practically insisted upon with increased earnestness in the latter. Any one who has studied the movements of the Episcopal Church during late years must have noticed that the trend has been towards what may be called the methods of the Methodists. In England, for instance, they have had something like the Salvation Army, although ordained men led their processions through the streets; and their missions held in this country correspond largely with revival movements. They seem encouraged to keep this up. We see from a circular recently issued by Bishop Potter and others, that the Parochial Mission Society has elected its secretary, the Rev. George R. Van De Water, to be its general missionary, for the term of one year, from June 1, 1887. The circular says: "We may briefly summarize the object of our society by describing it as an effort to revive in at least a small measure the office of the Evangelist, and to gain for our Church whatever blessings God may bestow upon such special efforts."

On the other hand there is a toning-up among the Methodists. The Wesleyans are becoming more churchly in their practices. At a recent meeting of their con-

ference, the protest against the use of their old liturgy was successfully met by the declaration that there was "as much tyranny in keeping those who wanted forms from using them as in forcing them upon those who did not want them." We look upon these general movements from theological antipodes, as indicating something better for the future of the Church, although the adjustments may take a long time.

Railroad Fares.

Dr. Reiter gives fair and square notice that delegates to our General Synod at Akron, Ohio, may expect to pay full fare, as the Inter-state law forbids the issuing of excursion tickets. We see, however, that the Chicago, Burlington and Quincy Railroad has offered tickets from Chicago to Omaha at half fare to the Lutherans and to the Presbyterians, whose church councils meet at the latter place. Mr. T. M. Cooley, Chairman of the Inter-state Commission, in answer to the Sisters of St. Joseph, St. Louis, who asked for free transportation for religious workers, says, the Commission cannot make an order for their benefit, but adds, "The railroad companies must determine for themselves what shall be their policy in the granting of favors to persons engaged in religious works. The statute in plain terms allows the giving of reduced rates to ministers of religion, and, if they are given on some general and impartial rule, no question of its legality could arise, and no railroad company could have occasion to fear penalties."

We suppose that is about the size of it. It depends largely upon the companies, and brethren from the east will find it best not to expect anything. The Churches had better not stand as mendicants.

Communications.

From Emporia, Kansas.

To the present date the following amounts have been received for Wichita University Endowment Fund. Of the original \$3,000 pledges—Rev. Dr. Bausman, \$500; Charles Santee, Esq., \$500; J. Henry Brown, \$1,000. From Synod of the United States \$5,000 pledge. Missionary Society of Philadelphia Classis, \$50; Dr. Bausman's congregation, \$100; Rev. Dr. A. S. Leinbach, \$100; Leepore congregation, \$20; Hamburg congregation, \$20; First Reformed, Reading, \$100; Grigsburg church, \$10; Mahoney charge, \$25; Trinity, Tamaqua, \$25; St. John's, Schuylkill Haven, \$15; New Jerusalem, \$37; Second Reformed, Reading, \$250; New Holland charge, \$35; Jacob Bausman, \$1,000; John Meily, Treasurer of Synod, one draft for \$298, and another for \$352. Whole amount from United States Synod, \$2,437. From the Potomac Synod, per Henry Wirt, Treasurer, \$1,000. From the Pittsburgh Synod, per Rev. J. H. Prugh, acting Treasurer, one draft for \$376.50, and one for \$458; Rev. J. W. Love, \$100. Total, \$934.50. Leaving unpaid pledge from two members of Rev. E. D. Wettach's charge, \$1000; from the United States Synod, \$2,563; Potomac Synod, \$3,000; and from the Pittsburgh Synod, \$2,065, to complete the endowment of \$15,000.

After the three Synods had solemnly pledged their proportions, and made positive arrangements to meet the pledges by April 1st, 1887, we, of course, expected there would be no failure in it. The men of Wichita who gave a guarantee bond to raise \$25,000 for a building, did so with the understanding that all of the endowment fund pledged would be paid in April 1st. Hence the contract for the building was let and the work is going on in good earnest. The walls of the first story are now nearly completed. The subscriptions and the guarantee bond are made payable in quarterly payments as the work progresses. We are the first to break faith, for as the above shows only about two-fifths of the endowment is now paid in—18 days after the first of April.

Our interest may be seriously jeopardized by this delay in fulfilling the pledges. There might be trouble with those with whom we have our contracts. Then again we ought to have the funds to place them on interest so as to have salary ready for the president when that comes due, and his salary is to begin July 1st. We do not wish to start in with arrears staring us in the face, for if we must start we will likely always be in arrears. I earnestly urge the members of the Synods, pastors and elders, to make every effort at once to redeem the pledge which is better than to depend on the treasurer to borrow the funds. I am glad to know that several of the Classes have paid in their full share. This is the result of the labors of a few earnest spirits in the Classes who pushed the work.

D. B. SHUEY, Pres. of the Board.

I acknowledge the receipt of fifteen dollars from a friend of missions, in memory of Maria H. McCauley, Edwin B. McCauley and Clara S. McCauley, deceased, for the new church of Abilene.

On the day of dedication over eleven hundred dollars was raised for this new church. This, however, still left one thousand dollars unprovided. An effort has been made to borrow this in the East at six per cent. for one or two years, but thus far we have not succeeded. To borrow it here would likely cost ten per cent. We could furnish ample security. Who will furnish the funds for the loan, or better still would it be if liberal contributions would be made for this purpose. This mission has thus far not received very much from the East for their new church. Let us hear from you.

D. B. SHUEY,

Superintendent of Missions.

April 18, 1887.

Eighteenth Anniversary of the Maryland Prisoners' Aid Association.

The 18th Anniversary of the Maryland Prisoners' Aid Association was held on Tuesday evening, April 19th, 1887, in the First Independent Christ Church, Baltimore. There were present many ladies and gentlemen prominent in their zeal and devotion to benevolent and reformatory work among the delinquent and criminal classes. The meeting was one of unusual interest and importance, not only because the annual reports set forth forcibly and practically the good results of patient and intelligent effort in this line of philanthropic work, but also because the speakers of the evening, Rev. C. R. Weld, B.D., and Edgar H. Gans, Esq., Deputy State's Attorney, delivered masterly addresses.

Mr. G. S. Griffith, president, in his annual report stated that the high moral status of the State, may in a great measure be attributed to the Prisoners' Association. It refers to the society's indefatigable labors, to its religious and instructive work among the convicts and to its successful efforts to secure for them employment, a feature of prison reform of first importance. It suggests the importance of having Prisoners' Aid Associations in every State to look after prisoners spiritually, to relieve their immediate needs when discharged and secure work for those willing to lead an honest life. Without a strong helping hand those who have served a term in prison, find it hard to do well.

The report also set forth the good done by the National and International Prison Congresses which have been held to consider the grave and weighty problems of prison reform. It then set forth in detail the work done by the Society in the Penitentiary, City Jail, House of Correction, Bay View Asylum and other institutions throughout the State and read abstracts of letters from prisoners and cited cases of many who had been reformed and saved.

Then followed the interesting report of Rev. Louis F. Zinkhan, the General Agent, from which we glean the following: "It is a God-like labor to care for the neglected, the weak, the helpless, the prisoner, and those that are ready to perish. Blessed and owned of heaven is the cause which will warn the erring, remember the forgotten, visit the forsaken, reclaim the fallen. We do not aim to soften the harsh lines of sin or to throw the cloak of charity over the wrongs of the malefactor, but we do aim every right method to change the depraved nature of fallen men and women; to inspire in them a love of virtue, temperance, honesty, industry, truth and religion. We offer to discharged prisoners that encouragement and material assistance that the situation demands, by providing necessary clothing, tools, transportation, shelter or employment. We visit the prisons not only on Sunday, but every day in the week; visit the homes and families of discharged prisoners and often afford them relief; we investigate court cases, attend trials; make provision in institutions for the sick and insane; answer the many letters coming from discharged prisoners; are on the look-out continually for employment for the men and women to be discharged; give attention to the numerous visitors who come to the office daily for assistance. During the year we have sent home or out of the city, 191; have given clothing, shoes and tools to, 289; pecuniary aid to, 188; secured employment for, 112; furnished meals to, 361; furnished lodgings to, 157. The most telling evidence of the good work done by the Society was the numerous cases cited in the report of discharged prisoners who are now doing well and some of whom refunded to the Society what had been advanced to them."

Our Centennial.

The Hundredth Anniversary of Franklin and Marshall.

Notice has been given from time to time of the fact that inasmuch as the present is the hundredth year of the existence of Franklin College in this city and the fiftieth of Marshall College, it will be celebrated as the centennial of the joint institution. The festivities of a fitting celebration will take place at the approaching commencement, in June, of Franklin and Marshall College and will be prolonged over several days, beginning with the baccalaureate sermon on Sunday, June 12th, and closing with a brilliant reception and promenade concert on Thursday evening, 16th.

In accordance with a plan reported to and adopted by the Alumni association at its meeting last year, the execution of the details being assigned to various committees, the centennial commencement exercises will be held earlier than usual so as to secure the attendance of the largest possible representation from sister institutions of Pennsylvania; and quite a number of the presidents of the colleges and universities of this and other States have already signified their intention of being present; as well as many public men of note who sympathize with liberal culture. The attendance of alumni and old students will be by far the largest ever known in the history of the college; and besides the general programme for the week, there will be no end of society, fraternity, class and social reunions, the occasion thus bidding fair to attract thousands of strangers to the city. The public schools, normal schools, academies and seminaries of the city and county will be especially urged to participate in the ceremonies; and they will all be requested to suspend their exercises for at least Wednesday, the day of the popular celebration, to afford their students, teachers and patrons an opportunity to mingle with the memorial celebration of the oldest continuing literary institution among us.

The Literary Exercises.

After the baccalaureate sermon on Sunday it is likely the class day exercises will be held on the college campus on Tuesday afternoon, and that in the evening of the same day, in the court-house, the memorial addresses on Benjamin Franklin and Chief Justice John Marshall will be delivered. Dr. Wm. Pepper, the famous scholar and physician, head of the University of Pennsylvania has consented to deliver the address on Franklin; and some lawyer or jurist of note will deliver the other.

Hon. John W. Killinger will preside on this occasion. The "Alumni day" Wednesday, will be fully occupied with the popular celebration.

Hon. W. S. Stenger will preside at the various exercises of the day and the alumni dinner. An address will be delivered on the college grounds or in the chapel by Rev. J. Spangler Kieffer on "The Claims of the College upon the Church," and a brief address by W. U. Hensel on "The Claims of the College upon the Community in which it is located."

At the alumni dinner, the only three regular toasts will be "The Day We Celebrate," by Hon. John Cessna, president of the board of trustees; "The College at Mercersburg," Dr. S. B. Kieffer; "The College at Lancaster," Maj. H. Kyd Douglas; but after the dinner the occasion will be resolved into one of free speech-making in which many of the distinguished alumni and strangers present will be invited to participate.

On the evening of Wednesday, June 15th, the centennial oration will be made by Hon. L. H. Steiner, of Frederick, Md., librarian of the Enoch Pratt Library, Baltimore, Md., and the centennial poem will be read by Rev. C. W. E. Siegel. Later in the evening will be held the reunions of the literary societies.

The graduating speeches will occupy the day on Thursday; and in the evening there will be a reception and promenade concert in the building on the campus and on the grounds, which will be decorated and illuminated for the occasion.

The College History.

Contemporaneously with this celebration will be presented the plan and partially completed copy of the forthcoming history of the institution. Specimen pages &c., will be ready to solicit subscriptions for the work, of which the following are to be some of the prominent features, all at present in course of preparation:

1. A History of Franklin College, by Rev. Dr. Dubbs.
2. A History of Marshall College, by Rev. Dr. Theo. Appel.
3. A History of Franklin and Marshall College, by Rev. Dr. J. S. Stahr.
4. An Epitome of the History of the Reformed Theological Seminary, by Rev. Dr. E. V. Gerhart.
5. A Narrative of the Academy at Different Periods of the College History.
6. A History of the Goethean Society, by Rev. J. F. DeLong.
7. A History of the Diognothian Literary Society, by W. N. Appel, Esq.
8. A Register of the Instructors and Students of the College, compiled by W. U. Hensel, Esq.

The whole work to be under the supervision of Rev. Dr. J. H. Dubbs, assisted by Revs. Titzel, Stahr and Heisler and W. U. Hensel.—*Lancaster Intelligencer*.

Special Meeting of Maryland Classis.

A special meeting of the Maryland Classis was held in Trinity Reformed church, Adamstown, Md., on the 19th of April, 1887, at which, the pastoral relation between Rev. A. J. Heller and the Manor charge was dissolved, and Bro. Heller dismissed to Somerset Classis, Pittsburgh Synod.

Bro. Heller was the first pastor of the Manor charge, and he ably served it for three years and ten months. During his ministry, in this new field of labor, a neat church edifice was built at Buckeystown, and a handsome and commodious parsonage erected at Adamstown. Pending the motion to dismiss Bro. Heller to Somerset Classis, the brethren present took occasion to express their regrets at parting with this genial brother, and efficient worker in the ministry, who was held in high esteem by his brethren of the Maryland Classis. Bro. Heller has accepted a call to Zion's charge, Somerset Co., Pa., where he expects to begin his labors on the first Sunday in May.

First Annual Meeting

and Dinner of Franklin & Marshall Alumni Association of Philadelphia.

The Executive Committee of the Franklin & Marshall Alumni Association of Philadelphia, has completed arrangements for holding its first annual meeting and dinner, so far as to be able to announce in this public way, that it will be held on the 20th of May, 8 P.M., at the Hotel Bellevue, Broad and Walnut Sts. Already some thirty alumni of the college in the city and vicinity, have connected themselves with the association, and the number is expected to increase as the time for annual meeting approaches. A good and pleasant time is promised those who will be in attendance at the first meeting. Those who are entitled to membership, should lose no time in having their names enrolled as such.

EX. COM.

Dedication in New York.

It affords us pleasure to announce to our patrons and friends and the whole Reformed Church, the dedication of Martha Memorial Reformed church, in New York City, on Sunday, the 15th of May. All who have promised their aid or such as would yet like to bring a memorial offering to this needy enterprise, will please send it to Rev. F. Fox, 409 W. 47th St., Postal Station G, New York.

Our Agent, Rev. H. K. Binkley, has obtained twelve new subscribers for THE MESSENGER and three for Hausfreund at Latrobe, Pa., Rev. C. M. Hartzell, pastor.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

EASTER GATHERINGS.

Pennsylvania.

Bethlehem.—Rev. I. K. Loos, D.D., confirmation has been 28 instead of 20 as noted last issue.

Rittersville.—Rev. I. K. Loos, D.D., reprofession 2, alms \$20.18, object, missions \$11.15, congregational purposes \$9.03.

Littlestown.—Christ Church Charge, Rev. F. S. Lindaman, confirmation 76, certificate and reprofession 12, total 88—100 in all during present pastorate of nine months—alms \$54, object, home and foreign missions.

Middleburg.—Rev. C. Cort, confirmation 3, making 14 for the year, alms \$11.

Leshey's.—Rev. J. H. Hartman, confirmation 28, reprofession 5, total 33; alms \$36

Slatington.—Rev. N. F. Peters, confirmation 30, reprofession 9, total 39, since last year 72; alms \$29.45, object, home and foreign missions.

Tamaqua.—St. John's, Rev. I. E. Graeff, confirmation 17, alms \$25, object, congregational purposes.

Numidia.—Rev. G. B. Dechant, confirmation 25, certificate 2, reprofession 20, total 47; alms \$40, object, general benevolence.

Ashland.—Rev. R. Duenger, confirmation 11, certificate 3, reprofession 2, total 16; alms \$18, object, congregational purposes.

St. Clairsville.—Rev. E. S. Hassler, confirmation 12, certificate 2, reprofession 1, total 15; alms \$31.50, object, general benevolence.

N. Washington.—Salina, Rev. W. M. Andrews, confirmation 15, certificate 3, reprofession 12, total 30; alms \$8, object, missions.

Schellsburg.—Rev. F. W. Brown, confirmation 8, alms \$21.82, object, benevolence.

Rebersburg.—Grace, Rev. J. Dotterer, alms \$3.37, object, Wichita College.

Madisonburg.—Confirmation 3, reprofession 1, total 4; alms \$7.93, object, Wichita College and general benevolence.

Beaver Springs.—Confirmation 38, alms \$102, object general benevolence.

Schaefferstown.—Rev. A. J. Bachman, confirmation 12, reprofession 1, total 13; alms \$1.50, \$8.27, object, home missions, Bismarck, \$5, object, foreign missions.

East Berlin.—Hampton, Rev. J. J. Stauffer, confirmation 12, certificate 1, total 13.

Maryland.

Adamstown.—Rev. A. J. Heller, confirmation 8, certificate 2, total 10; alms \$12, object, classical apportionment.

Baltimore.—First, Rev. J. T. Rossiter, confirmation 23, certificate 6.

Jefferson.—Rev. N. H. Skyles, confirmation 5, certificate 3, total 8; alms \$13.80, object, missions.

Pennsylvania.

Norristown.—The Sunday-school of the Reformed Church of the Ascension, Norristown, are having their room handsomely frescoed and painted and refurnished. They did not propose to be outdone by the congregation. The money for the work has been secured by indefatigable efforts, and, in a short time, they expect to have the finest Sunday-school room in the borough. The pastor, Rev. S. R. Bridenbaugh, is ably seconding their efforts. The work is now in progress.—*Register*.

Lancaster.—Thursday evening, 28th ult., the members of the College Y. M. C. A. and many citizens of Lancaster had the pleasure of hearing an excellent lecture on "Switzerland, The Home of the Reformed Church," by Rev. J. I. Good, of Philadelphia.

The lecturer began by saying we are interested in Switzerland for three reasons: first, because of its beautiful scenery; second, because of its republican form of government; and third, because it is the home of the Reformed church. Then the history of the Reformed church was taken up by beginning with Ulrich Zwingli, and illustrating every important event in his life by fine stereoscopic views that were prepared especially for this lecture. The development of the church was followed until it gained a strong foothold in Germany. A few comic views were displayed more to illustrate life in Germany.

The lecture was interesting to all, but more especially to the members of the Reformed church. It is to be hoped that the Y. M. C. A. will succeed in procuring for next year's course lecturers who will give as much general satisfaction as this one has. This was the last lecture for this year's course.—*Daily Intelligencer*.

Marietta.—Rev. D. B. Schneider has resigned his charge with a view of taking a course of study at a German University.

Rittersville.—Rev. I. K. Loos, D.D., pastor. The church at this place being considerably out of repair, it is to be remodelled and enlarged during the coming summer.

Spring City.—Rev. D. W. Ebbert, pastor. Communion services were held in First church, Spring City, on the 24th ult. Five were added to the membership, 2 by confirmation and 3 by certificate. The pastor was assisted by Rev. C. G. Fisher. Four years' labor in this thriving town has resulted in a flourishing congregation of nearly 200 members, and the erection of a beautiful church, and a comfortable parsonage.

Iowa.

Lisbon.—The Reformed church here has been beautified by papering walls and ceiling, putting colored glass in the windows, painting the pews and laying new carpet. A festival re-opening service was held on the third Sabbath of April. Rev. G. D. Gurley was invited to be present—if the notice, "no refusal will be accepted," can be termed invitation. The people of Lisbon showed their good will toward pastor and congregation, by filling the church to its full capacity. All expressed delight over the tasteful adornment of the sanctuary. The entire cost of improvement is \$350, which the members readily contributed. They are zealous and well organized in way of prosperous Sunday-school, well attended prayer meeting, flourishing missionary and work societies. It was a pleasure to spend a Sabbath among them.

Kansas.

Abilene.—Rev. T. F. Stauffer, pastor, reports an encouraging state of things in this missionary field. On Easter Sunday, the congregation was furnished with hymn books—(Hymns for the Reformed Church) for free use, the Church officers wisely effecting this feature which is sure to bring forth good results.

Enterprise.—Here pastor Stauffer writes: A Sunday-school has been organized. Forty-four members were enrolled. The congregation is steadily growing in numbers and efficiency. The Sunday-school will add much thereto. For they have labored and prayed. At last the door has been opened. The work there has been very hard. There were many obstacles in the way, more so than in Abilene. Many of them have been overcome. Others will yield in due time. The membership is much encouraged.

and feel that the struggle thus far has been in vain.

Clerical Register.

The P. O. address of Rev. F. R. Schwedes is changed from Cumberland, Md., to 430 S. 4th St., Terre Haute, Ind.

Notice.

Meeting of General Synod.

The General Synod of the Reformed Church in the United States will meet in triennial session in Grace Reformed Church, at Akron, Summit county, Ohio, on Wednesday, June 1st, A.D. 1887, at 7:30 P.M. The punctual attendance of delegates, and others having business with Synod, is hereby respectfully requested.

I. H. REITER, Stated Clerk.

Miamisburg, O., April 25, 1887.

Notice.

No Railroad Reduction.

To all whom it may concern.—It is hereby officially announced that, in view mainly of the Inter-State Commerce Law of Congress, no excursion rates on railroads can be obtained for the delegates to the General Synod, of the Reformed Church, in the United States, to convene at Akron, Ohio, June 1, 1887. Various and earnest efforts have been made to secure reduced fare, but without success; nor is there any prospect for better results. Delegates will therefore arrange accordingly.

ISAAC H. REITER, Stated Clerk.

Miamisburg, O.

Notice.

To General Synod Delegates.

All delegates and persons having business with General Synod, who expect to attend the meeting at Akron, Ohio, June 1st, are requested to notify the undersigned, on or before May 20th, and state from which Synod and Classis they come. Upon the receipt of such notice, a card will be mailed to each person applying for entertainment, which will give the name and address of the person by whom they will be entertained.

Classes that have not yet elected delegates, and will meet too late to comply with the above notice, are requested to send a notice of the time and place of meeting, and the number of delegates that will be elected, upon the receipt of which a sufficient number of cards will be sent to the Classis, the names of the delegates to be entered by the Stated Clerk.

By complying with the requests in this notice, all will be provided with entertainment, and those failing to do so, must be content with the consequences. Very truly,
HARVEY MUSSER, Esq., Sec. Joint Com.
Room 16 Arcade Block, Akron, Ohio.

Notice.

East Susquehanna Classis.

The East Susquehanna Classis will meet in Trinity Reformed Church, Turbotville, Pa., at 7:30 o'clock, on Wednesday evening, May 18th, and on Thursday morning, May 19th, at 10 o'clock. The time has been changed from the later to the former date. Turbotville can be reached via the Wilkesbarre and Western Railway. The trains leave Watsonstown as follows: 6:15 and 10:45 A.M., and 6:22 P.M. Those brethren that will come with their own teams will please notify the undersigned to that effect, so that the requisite arrangements for their entertainment can be made. No teams will be sent to the station at Watsonstown.

D. E. SCHOEDLER, Pastor Loci.

Turbotville, April 23, 1887.

Notice.

The Board of Visitors of the Theological Seminary will hold its annual meeting in the college building at Lancaster, on Tuesday, May 10th, at 3 o'clock P.M., for the transaction of business. A punctual attendance is respectfully requested. The members of the Board are as follows: Revs. A. H. Kremer, D.D., D. M. Wolf, S. G. Wagner, D.D., C. F. McCauley, D.D., C. G. Fisher, E. R. Eschbach, D.D., J. F. Snyder, W. R. Heatrich, J. O. Miller, D.D., T. C. Porter, D.D., A. E. Truxal, and the undersigned.

THEODORE APPEL, Secretary.

Commencement of the Theological Seminary.

May 12th, 1887.

The Theological Seminary of the Reformed Church, Lancaster, Pa., will celebrate the Anniversary on Thursday evening, May 12th, commencing at 7:30, in the college chapel. Oral examinations before the Board of Visitors begin on Wednesday morning. The written examinations before the Faculty begin on Tuesday, May 3d, at 9 A.M.

E. V. GERHART, President of the Faculty.

Postscript.

The authorities of the institution permit members of the senior class during the summer vacation to do missionary work, to supply vacant churches under the direction of Classis, or to be assistants to pastors. Members of the middle class are granted a similar privilege.

Some students have already been engaged for such work during the summer months. There are others who desire to be thus occupied. For further information, address the President of the Faculty.

E. V. G.

Meeting of the Classes

Of the Synod in the United States, the Synod of Pittsburgh, and the Synod of the Potomac.

Lehigh.—Cedarville, Lehigh county, Pa., May 10th, 1887.
Virginia.—Mt. Crawford, Rockingham county, Va., May 4th, 1887.

North Carolina.—Concord, N. C., May 4th, 1887.

Westmoreland.—St. John's Church, Johnstown, Pa., May 23rd, 1887.

Schuykill.—Shenandoah, Schuylkill county, Pa., May 5th, 1887.

Somerset.—Mt. Zion Church, Brothertown, Somerset county, Pa., May 18th, 1887.

Goshenhoppen.—Zionsville, Lehigh county, Pa., May 13th, 1887.

Kreutz.—Kreutz Church, York county, Pa., May 13th, 1887.

Philadelphia.—Heidelberg Church, Philadelphia, Pa., May 18th, 1887.

West Susquehanna.—Adamsburg, Snyder county, Pa., May 18th, 1887.

Allegheny.—McKeesport, Allegheny county, Pa., May 10th, 1887.

Gettysburg.—Gettysburg, Adams county, Pa., May 18th, 1887.

Junata.—Huntingdon, Huntingdon county, Pa., May 10th, 1887.
East Pennsylvania.—Hamilton, Monroe county, Pa., May 4th, 1887.
Tobacco.—Ridge Road, Bucks county, Pa., May 20th, 1887.
Maryland.—Glade Church, Frederick county, Pa., May 10th, 1887.
Portland-Oregon.—St. Peter's Church, Mink P. O., Oregon, June 2d, 1887.
Indiana.—DeKard's, Crawford county, Pa., June 10th, 1887.
East Susquehanna.—Turbotville, Northumberland county, Pa., May 18th, 1887.
Lebanon.—Stouckburg, Berks county, Pa., June 20th, 1887.
Clarion.—Eddyville, Armstrong county, Pa., June 22d, 1887.
San Francisco

Acknowledgments.

Acknowledgment

Of money received by the undersigned for Home Missions and Church Extension since last acknowledgment, February 23, 1887, viz:

Received of P. J. Hoffman, Caroline county, Md., \$1.00	
Per Wm. A. Classis, Treas. W. S. Classis, from White Deer charge, 45.00	
Lewisburg charge, 12.80; St. John's Reformed S. S., Boalsburg, 12.00; Rev. John Deutter, (personal call), 5.00; Miss. Society, St. John's Ref. church of Williamsport, 15.00; Selinsgrove chge., 6.12	
Per James T. Reber, treas. Schuylkill Classis, from Second Ref. church, Reading, 50.00; St. Stephen's, do, 15.00	
Per Wm. H. H. Snyder, of Woman's Miss. Soc. of Mt. Crawford Ref. ch., Va., 14.12	
W. U. Hensel, Esq., on account of Mrs. Uhler's F. W. Miller, treas. of the Miss. Society of the Ref. church of Elizabethtown, Pa., 10.00	
Rev. Edgar S. Hassler, of Trinity Miss. Soc. of St. Clairsville, 20.00	
Rev. T. O. Stein, treas. of East Pa. Classis, 143.26	
Rev. W. H. H. Snyder, pastor of Bellefonte chge., 5.00	
Per the pastor, Rev. I. M. Motter, of Harbaugh Miss. Society of St. Paul's Reformed church of Williamsport, 40.00	
Per Dr. N. S. Strassburger, treas. of Lehigh Classis, from S. S. Salem's chge., Allentown, 108.50; S. S., St. John's, do, 113.31; St. John's, do, 34.53; Zion's, do, 4.00; 300.33	
Rev. S. S. Miller, treas. of Md. Classis, from First Ref. church, Baltimore, 75.00; Mechanistown ch. 125.00; Mt. Pleasant chge. Miss. Society, 20.00; Jefferson cong. com. alms, 13.22; Woodberry Mission, 3.50; Miss Sus. Mammord, 50 cts.; Grace Miss. n. Zwingli Miss. Soc., 5.20	
Rev. George E. Addams, treas. of Carlisle Classis, from Mechanistown chge., 20.75; Duncannon church, 16.00; New Bloomfield chge., 30.39	
Dr. W. K. Zieher, treas. of Gettysburg Classis, from Littlestown chge., 40.00; Lischey ch, 20.00, 60.02	
Of W. Herr, Altoona, Pa., 5.00	
Per Wm. M. Deatrich, treasurer of Mercersburg Classis, from Mercersburg Ref. church, 15.00	
Upton church, com. alms, 6.25; Fansettburg do, do, 3.00; 1st Ref. church, Chambersburg, Christmas collection, 14.50	
Zion's church, Chambersburg, 49.01; St. Thomas church, 19.79; Mercersburg S. S., 20.00, 78.80	
Waynesboro chge., 20.00	
Per Rev. Thos. Johnston, D.D., treas. Lebanon Classis, from Shaefferstown chge., 21.87	
Johnstown Reformed church, 14.00; W. Loose, charge to Rev. Whitmer, 5.00	
From C. A. Lower, Table Rock, Adams Co., Pa., 5.00	
Per Rev. F. A. Ruple, treas. Juniata Classis, from Altoona cong. (balance), 1.44; Woodcock Valley chge., 25.00; Yellow Creek chge. (St. Luke's), 11.25; Hickory Bottom chge., 31.50	
Sulphur Spring chge., 12.50; Huntingdon S. S., 25.00; Friends Cove chge., 14.21; Altoona S. S., 16.73; Water street chge., 5.00; Martinsburg 150.23	
Rev. J. B. Baumann, of the Sewing Society of Health Ref. church of Ripon, W. Va., 14.07; from Hanover chge., 10.00; Tipton and Lisbon co., 50.93	
D. B. Mauger, treas. Gosh. Classis, from Zion's cong., Pottstown, 45.00; Princeton do, 11.50; Friendsburg do, 15.00; Boyertown do, 11.50	
Rev. J. Mulhaupt, from the S. S. of the Reformed church of Salem, Oregon, 3.00	
Rev. S. R. Bridenbaugh, pastor of the Church of the Ascension, Norristown, Pa., 45.00; S. S. of do, 75.00	
E. J. Enter, treas. of Christ Reformed church of Philadelphia, 33.63	
Rev. J. H. Zieher, treas. of Zion's Classis, from 1st Ref. church, York, Pa., 33.80	
From a friend of Charleston, W. Va., 75.00	
Per Rev. G. Graedel, pastor of the Ref. church of Lewisburg, 25.50	
Per Rev. A. C. Whitmer, superintendent, from Miss Maggie Sikes, Allentown, 3.00; Eph. J. Zimmerman, Mt. Pleasant, Md., 5.00; Rev. F. S. Linderman, Littlestown, Pa., 2.00; Mrs. Anna C. Boyer, Springtown, Pa., 1.00	
Plainfield cong., Northampton county, Pa., 5.00; Rich. Hahn, do, 1.00; Concord do, 2.00; Isaac Diehl, 2.00; Joe do, 1.00; Peter do, 1.00; Thos. Aushabing, 1.00; Mrs. Mary Eigenberg, 1.00; Miss H. H. Hoppe, 50 cents; J. J. Ackerman, 1.00; Mrs. G. P. Haney, 25 cents; Jonathan Hahn, 3.00; Reuben Garmenton, 2.00; Miss Annie S., 5.00; Miss Mary Keinecke, 1.00; Eph. Hoppe, 50 cents; J. J. Ackerman, 1.00; W. H. Frutchey, 1.00; Reuben Hahn, 2.00; George do, 1.00; John Hauk, 1.00; Jacob Storm, 50 cents; Edward Helmer, 50 cts.	
Per Rev. A. C. Whitmer, from members of Plainfield cong., Northampton county, Wm. H. Bower, 1.00; John E. Garis, 2.00; Thos. Hahn, 1.00; James Bender, 1.00; Stephen Kindt, 1.00; Jacob Bower, 1.00; Miss Annie Keinecke, 1.00	
Joseph Kaezly, 1.00; Adam Shug, 2.50; Joel Achenbach, 2.00	
Rev. A. C. Whitmer, supt., personal contribution, 5.00; C. M. Bower, of Bellefonte, Pa., 10.00, 15.00	
Church Extension, \$3,399.32	
Received per W. U. Hensel, Esq., from the Uhler legacy, \$380.00	
Rev. S. R. Bridenbaugh, from Bloomsburg Reformed S. S., 8.12	
Rev. S. K. Zieher, treas. Gettysburg Classis, from Christ Church charge, 20.00	
do Hanover do, 21.00; Jefferson do, 25.00; Littlestown do, 15.00	
Rev. F. A. Ruple, treas. Juniata Classis, from Martinsburg chge. (Salem's), 7.50; Yellow Creek do. (Pattersonville), 8.00; Schellsburg do, 11.00; Altoona cong., 11.25; Duncannon chge., 12.00; Water Street, 24.00	
C. A. Shultz, treas. Zion's Classis, from 1st Ref. church, York, 20.00	
Rev. George E. Addams, treas. Carlisle Classis, from Classis, 15.00	
From New Bloomfield chge., 15.00	
Rev. Wm. M. Deatrich, treas. Mercersburg Classis, from Zion's Ref. church, Chambersburg, 15.00	
From A. K. Dice, Scotland, Pa., 20.00	
Total for Church Extension, \$630.86	

Church Building Fund of Virginia Classis.

Received per Rev. J. A. Hoffbeins, treas. Virginia Classis, from the Miss. Society of the Ref. church of Martinsburg, Va., 80.13; S. S. of do, 16.00, \$96.13

Abilene, Kansas, Mission.

Received per Rev. A. C. Whitmer, from Reigelville Ref. S. S., \$10.00

D. B. Mauger, treas. Goshenhoppen Classis, from Rev. Evans, Pottstown, 11.00; S. S. of Good Shepherd, Boyertown, 10.00

C. A. Shultz, treas. Zion's Classis, from New Freedom cong., Shrewsbury chge., 15.00

Rev. A. C. Whitmer, supt., from C. M. Bower, Bellefonte, 5.00

Miscellaneous.

A Prayer.

CARDINAL MANNING, the highest dignity of the Roman Church in the British Empire, is a staunch teetotaler and an ardent prohibitionist. He is the author of the following little poem:

I promise Thee, sweet Lord,
That I will never cloud the light
Which shines from Thee within my soul
And makes my reason bright;
Not ever will I lose the power
To serve Thee by Thy will,
Which Thou hast set within my heart,
Thy precepts to fulfill.
Oh, let me drink as Adam drank,
Before from Thee he fell;
Oh, let me drink as Thou, dear Lord,
When faint by Sychar's well;
That from my childhood, pure from sin
Of drink and drunken strife,
By the clear fountains I may rest,
Of everlasting life.

Selections.

Toward old age both men and women hang to life by their habits.—Charles Reade.

Whoever is mean in his youth, runs a great risk of becoming a scoundrel in his riper years. Meanness leads to villany with fatal attraction.—Victor Cherbuliez.

All affection proceeds from the supposition of possessing something better than the rest of the world. Nobody is vain of possessing two legs and two arms.—Sidney Smith.

Disciples are not exempt from trials. They share the tribulations which sin brings upon nations, communities and households. Nevertheless God cares for them. If found in the paths of trusting obedience it will somehow be well with them; they will surely be saved.

It is our own past which has made us what we are. We are the children of our own deeds. Conduct has created character; acts have grown into habits; each year has pressed into us a deeper moral print; the lives we have led have left us such as we are to-day.

Personal.

Lord Tennyson's jubilee poem has been set to music.

The Rev. Dr. John Todd, of New Haven, is spoken of as probably the next pastor of Yale University chapel. The Rev. Thomas R. Bacon, son of the late Dr. Leonard Bacon, is also named as a candidate.

Some of Yale's professors are fairly well off. Among those who pay taxes on more than \$20,000 are the following: Simeon E. Baldwin, ex-President Theodore D. Woolsey, President Timothy Dwight, Othniel C. Marsh, Arthur M. Wheeler, James M. Hoppin, ex-President Noah Porter, George E. Day, Wm. D. Whitney, Jas. D. Dana, Daniel C. Eaton, and George F. Fisher.

Kaiser Wilhelm in his ninety years has survived no fewer than seventy-two reigning sovereigns who were his contemporaries, viz.: fifty-two kings or queens, eight emperors, six Sultans and six Popes. Of these three were Kings of Prussia, Frederick William II, Frederick William III, Frederick William IV; two were Kings of Hanover, two Kings of Wurtemberg, four Kings of Bavaria, three Kings of Saxony, one King of Westphalia (Jerome Bonaparte), one King of Greece, one King of the Belgians, three Kings of Holland, three Kings of England, three Kings of France, five Kings of Sweden, four Kings of Denmark, three (or four) Sovereigns of Portugal, five Sovereigns of Spain, five Kings of Sardinia, six Kings of Naples, two Emperors of Austria (one of whom was the last of the former line of German Emperors), two Emperors of France, four Czars of Russia. He has also survived twenty-one Presidents of the United States.

Science and Art.

There is to be a captive balloon at the French Centennial Exhibition of 1889 which will have the enormous capacity of 2,110,000 cubic feet. It will ascend 3,280 feet, and will carry 100 passengers at once.

For a "Madonna" by Raphael, from the Duke of Marlborough's sale, the English government paid \$350,000, and the Louvre bought at the sale of Marshal Soult's collection, Murillo's "Divine Conception" for \$115,000. Meissonier's "Information" in the Vanderbilt collection cost \$50,000. There are some of the Old Masters in Europe which no amount of money could buy from their possessors.

Miss Catharine Lorillard Wolfe's magnificent picture gallery has become the property of the Metropolitan Art Museum, New York. The most famous painters of the age are represented in it. The critics assert that the collection contains scarcely a single indifferent painting. Among the pictures are "A Knaus" "Holy Family," Meissonier's "A General and His Adjutant," Breton's "A Pardon in Brittany," Rosa Bonheur's "Weaning the Calves," Munkacsy's "Mont de Pieté," Schreyer's "Abandoned," Bouguereau's "Brother and Sister."

In Russia, on the Northern railways, the locomotives, hitherto burning wood or coal, are being adapted for peat burning, the saving being estimated at some 50 per cent. In many places the peat is cut by hand machines, but these, although cheap and easy to work, have the drawback that the peat cannot be worked below eight feet, whereas the peat-cutting machines worked by steam power

penetrate twenty feet, and reach the lower, denser layers of peat, which, owing to their superior quality, command a higher price in the market.

Items of Interest.

A sharp shock of earthquake was experienced over the whole of the Island of Jersey, April 21st. The tremor proceeded from west to east. No damage was done.

The original manuscript of "Washington's Farewell Address" is still in existence. It was sold at the Philadelphia Exchange in March, 1850, and was bought by Rev. Dr. Henry A. Boardman for \$500 for James Lenox, of New York, and it is now in the Lenox Library. In that year Mr. Lenox published a fac simile edition.

A gift of \$25,000 has been made to the law department of Yale College. It is to be used for the furtherance of the study of contracts and commercial law, and the fund is to be known as the Phelps Fund, it being named after Professor Phelps, now United States Minister to England, but formerly one of the Faculty of the law department. The name of the donor appears to be a secret.

An interesting experiment has been tried in Glasgow by submitting the question of local option in the matter of the liquor traffic to the test of a plebiscite. From the result, it appears that 77,246 householders were in favor of giving the people entire control of the liquor traffic, and 8,535 were unfavorable; 57,704 were in favor of entire prohibition, while 19,411 were unfavorable; 71,427 were favorable to a reduction in the present number of licensed houses, and 9,591 were unfavorable; 68,302 were opposed to all new licenses, and 11,230 were not opposed to them.

An official report upon emigration has been presented to the Reichstag. It shows that the number of emigrants from Germany who passed through Hamburg, Bremen, and Stettin during the year 1886 was 66,671, or a decrease of over 22,000 from the previous year, when 88,900 persons left the empire. The report says that, on the other hand, the emigration from Austria-Hungary, Russia, and Sweden and Norway through the same ports in 1886 was largely in excess of that of 1885. Most of the German emigrants were from the farming districts of Prussia. None of them went to the African colonies.

The water supply of the various European capitals affords some interesting facts, not the least noticeable of which is that Rome heads the list with her 204,000,000 litres of pure water—a litre being a little more than one and three-fourths pints—every twenty-four hours, and, as her population is 345,036, every inhabitant can thus dispose of nearly 600 litres per day. London comes next, for every one of whose population of rising 4,000,000 there are 300 litres daily. Paris takes the third place, her population amounting to 2,240,124, and each inhabitant having for alimentary purposes 58 litres per day, and for secondary uses 160, or a total of 227. Berlin has 1,302,283 inhabitants, for each of whom there are 142 litres daily; Vienna, 770,172 inhabitants, with 100 litres each per day; Naples, 463,172, with 200 litres; and Turin, 278,598, with 90 litres a head every twenty-four hours.

The seventh annual meeting of the Women's Silk Culture Association of the United States was held recently in this city. During the year the Association has made great strides forward, succeeding in covering all the expenses by the receipts, while last year the work was conducted at a loss of \$1 a pound. They have also reeled silk equal to the best qualities of French and Italian classical silk, receiving 55 a pound for it. The Association sent out 6,673 trunks, upon which the silk worms weave their cocoons, to thirty-two States. These represented a value of \$436.66. A total of 4,810 pounds 4 ounces of cocoons were received from the women of the country, for which \$3,337.14 were paid in return. The receipts for the year, including the \$5,000 subsidy from the Government, amounted to \$8,445.74, in addition to last year. The importance of encouraging the silk-growing industry is shown from the facts set out in the annual report, but the value of the importation of raw silk to this country last year was \$832,077. There are 385 factories in the United States, with 30,000 employees, and representing a capital of upwards of \$25,000,000.

In Russia there are 32,000 schools, having each an average of 36 scholars. This is one school for 2,300 inhabitants, at a cost of less than a cent a head of the population. In Austria, with 37,000,000 of inhabitants, there are 29,000 schools and 3,000,000 scholars. The average number at each school is 104 and the cost per inhabitant is 19 cents. In Italy for 28,000,000 inhabitants there are 47,000 schools, one school for every 600 people, at a cost of 17 cents a head. The average number of pupils at the schools is 40. In Spain there are 3,000,000 scholars, 29,000 schools, giving an average of 56 in each school, and one school for every 600 inhabitants, as in Italy. The number of schools given for England is 58,000, which is one for every 600 inhabitants, with an average attendance of 52 per school, and a cost of 36 cents. The Germans have a school for every 700, giving a total of 60,000 schools, with 100 pupils in each, and 38 cents per inhabitant. France has 71,000 schools, being one for every 500, with 66 in each school. France would, therefore, seem to have more schools than any other European country. These schools cost the country 29 cents per inhabitant.

Useful Hints and Recipes.

The following practical hints have been tested and found useful, says Good House-keeping:

Whiting or ammonia in the water is preferable to soap for cleaning windows or paint.

You can take out spots from wash goods by rubbing them with the yolk of eggs before washing.

The lustre of morocco may be restored by varnishing it with the white of an egg. Apply with a sponge.

A mote may be removed from the eye, or the pain at least alleviated, by putting a grain of flaxseed under the lid.

Washing the hands twice a day with corn meal, and rubbing on a little glycerine at night, will keep them soft and white.

To remove grease from coat collars and the glossy look from the elbows and seams, rub with a cloth dipped in ammonia.

The most effective remedy for slimy and greasy drain pipes is coppers dissolved and left to work gradually through the pipe.

As regards hanging pictures, no precise rule can be given without knowing all the conditions, but in a general way it is safe to advise that pictures be hung so that the most prominent object, or at least the lower half, will be opposite the eye, where the whole can be easily viewed without lifting or bending the head. In exhibitions where two or three rows of pictures must be hung to have space for all, naturally the best are hung on this line, and those of less consideration in the rank above or below it.

FISH MAYONNAISE.—Some writer on household topics has aptly said that a cod boiled in the morning is a friend in the evening. The same remark may apply to the remains of any cold boiled fish. Cod, haddock, rockfish, bass, pickrel or any good fall fish may be converted into mayonnaise.

If the fish can be cut into neat pieces lay each slice on a lettuce leaf, together with a small sardine. Arrange lettuce leaves about the dish and pour mayonnaise dressing over the fish. In serving give each guest a couple of lettuce leaves, a piece of boiled fish and sardine. Mince two or three sardines very fine and stir into the dressing.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

MORAL PHILOSOPHY. By Andrew P. Peabody, Prof. in Harvard University. Boston: Lee and Shepard, 1887. Pp. 337.

This comprises a course of twelve lectures on subjects connected with Moral Philosophy. It is not a complete and fully rounded system of Ethics; it touches the science, rather, at certain points only, but these the most important, so that in the discussion of them the fundamental principles of morals are brought into full view. After a vigorous defense of human freedom, the author inquires into the ground of Right. This he finds, mistakenly, we think, in the Fitting. His purpose is to assign to Right a specific character of its own, so that it may be cherished for what it is itself, and not simply for what it does and for the good it yields; and there is much force in many of his criticisms of opposing theories, especially those of utilitarianism and expediency. After laying his foundation he treats of the Conscience; Virtue and the Virtues; Principles; Rules and Habits; the Ethics of the Hebrew Scriptures; Christian Ethics; Moral Beauty; Hedonism; the Ethics of the Stoic School; and the Influence of Christian Ethics on Roman Law. These lectures, while written in a popular style are yet scientific in their character. They illustrate the principles of morals by reference to current questions, and apply them to the concerns of daily life. The author is particularly careful, not indeed to identify Ethics and Religion, but to point out their inseparable alliance. He is very candid in stating his opinions, to which we must often take exception; but he has given to the world some very wholesome reading, that stimulates the thought and quickens the life.

THE BEST HUNDRED BOOKS. Containing Sir John Lubbock's List, and suggestions by John Ruskin and others. New York: E. L. Kellogg & Co. 68 pp. 20c.

This is a reprint of the very interesting discussion that took place last year in England, between many eminent men and women. The lists were originally published in the *Pull Mall Gazette*, and afterward in pamphlet form; in which shape they had a sale of fifty thousand copies, evincing the wide interest in the subject.

The discussions concerning books are quite as interesting as the lists themselves, disclosing as they do the ideas of eminent men as to what are the great books of the world. Every one would like to hear what is said by people of such diverse occupations and presumably varying tastes as Wilkie Collins, Henry Irving, General Volsey, Matthew Arnold, Herbert Spencer, Lord Coleridge, and Mr. Swinburne. The whole subject is laid open here.

EUREKA RECITATIONS, No. 9. Price only ten cents each. Each number contains 128 pages, and nearly one hundred selections, by Mrs. Anna Randall Ujeh, the famous elocutionist, and bound in handsome lithograph cover. Nine numbers now ready. J. S. Ogilvie & Co., 57 Rose street, New York, N. Y.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for May.—The Natural versus The Supernatural. Present Status of the Greek Question? Megalithic Monuments in Spain and Portugal. Social Sustenance—General Principles and Definitions. Origin of Comets and Meteors. Influence of Snow-Masses on Climate. Hygiene as a Basis of Morals. Mexican Antiquities. Prairie-Flowers of Early Spring. Hats as a Cause of Baldness. Among the Transylvanian Saxons—I. Marriage Customs. William Babcock Hazen, Sketch of James Ferguson, Correspondence. Editor's Table, Literary Notices, Popular Miscellany, Notes. Published by D. Appleton & Co., 1, 3 and 5 Bond street, New York.

HARPER'S MAGAZINE for May contains—"The Devil a Fitcher was whole in Coleraine," frontispiece; The Recent Movement in Southern Literature; Narka—A Story of a Russian Life, Part IV.; Grief and Faith, a poem; The Three Tetons; Frowns and Tears, a poem; Acting and Actors; a poem; The Caucasus; Kitty of Coleraine, a poem; The Night Mist, a poem; The American Mastiff; April Hopes, a novel, Part IV.; Mexican Notes, II. Cautela; Jerry and Clarinda, a story; Social Studies, Second Series, I. The Nature and Significance of Corporations; Editor's Easy Chair; Editor's Study; Monthly Record of Current Events; and Editor's Drawer.

LITTELL'S LIVING AGE. The number of Littell's Living Age for the week ending April 30th contains—India and Thibet, National Review; Major Lawrence, F.L.S., part II., Murray's Magazine; History in "Punch," conclusion, Fortnightly Review; Major and Minor, by W. E. Norris, part IV., Good Words; The Day after To-Morrow, Contemporary Review; The Matted Grange, Spectator; Planetary Influences, Evening Standard; The Sign-Language of Eastern Traders, St. James's Gazette; The German Emperor, Spectator; The Passover at Jerusalem, "Cruise of H.M.S. Bacchante;" Poetry and Miscellany.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

LIPPINCOTT'S MONTHLY MAGAZINE for May contains—The Deserter, a Novel, Captain Charles King; Some Experiences of a Reporter, A. E. Watrous; The Table of the Poet and the Tarpin-Hauler, J. S. of Dale; The New Rules of Base-Ball, Henry Chadwick; Social Life at Vassar, L. R. Smith; Dead Birds and Easter, a Poem, May Riley Smith; The Madisons' Butler, a Story, Mrs. Poultny Bigelow; Foretokens, a Sonnet, Frank D. Stickney; Our Monthly Gossip; and Book-Talk.

Price 25 cents. J. B. Lippincott Co., Philadelphia.

Literary Notice.

With the May number, the SOUTHERN BIVOUAC, of Louisville, Ky., will cease publication, and its good-will, plates, etc., will pass into the hands of the Century Co., of New York, who will fill unexpired subscriptions with "The Century Magazine." It is not probable that any of the unused material will appear in "The Century," but it is expected that some of the war articles which the "Southern Bivouac" has printed, may be used in "Battles and Leaders of the Civil War," the subscription book which the Century Co. is about to bring out.

Two years ago, the "Southern Bivouac," which had been the journal of the Southern Historical Society, was purchased by B. F. Avery & Sons of Louisville. It has been a creditable representative of Southern letters, its contents consisting largely of articles on the civil war.

Married.

On Thursday, April 21, 1887, at the home of the bride, by Rev. R. E. Crum, Mr. A. L. Bierly to Miss Maggie Minus, all of Du Bois, Clearfield county, Pa.

In Trinity Reformed church, Mercersburg, Pa., Tuesday morning, April 26th, 1887, by Rev. J. W. Knappenberger, Dr. S. S. Bishop to Miss Nettie A. Brewer, daughter of Elder J. N. Brewer, both of Mercersburg, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—At Clearspring, Md., at the residence of her son, Rev. William Goodrich, Mrs. Abigail S. Goodrich, aged 85 years, 8 months and 25 days.

The deceased, whose maiden name was Pruden, was a native of Pennsylvania. She was married, in the 19th year of her age, to George Goodrich, of New Haven, Conn., and, removing with her husband to Ohio, was among the early settlers of that region. Their home was in New Hagerstown, Carroll county. She was the mother of five children—three sons and two daughters. Mary Louisa, the oldest daughter, became the first wife of Rev. Henry Harbaugh, to whom she was married December 14, 1843. Dying September 26, 1847, she left one daughter, Mrs. Dr. S. T. Lineweaver, residing at present at Lebanon, Pa. The other two daughters of Mrs. Goodrich also preceded her to the other world. Her husband died June 28, 1868. The three sons are still living—John, in the State of Kentucky; Silas, in Fort Worth, Texas; Rev. William Goodrich, in Clearspring, Md.

She became, in 1876, and remained until the time of her death, an honored and beloved inmate of the house of her son, Rev. Wm. Goodrich. For the most part of her life, she was a consistent member of the Presbyterian church, having made a profession of her faith in Jesus Christ in the early part of her life. In coming to make her home with her son, her membership was transferred to the Reformed church in Clearspring.

She was an earnest and diligent reader of God's Word, reading the Bible through many times. She was the more inclined, in her later years, to reading and a retired life, because of the serious impairing of her hearing. This great privation, however, wrought no change in her life-long habit of frequenting the house of God. She continued a regular attendant upon divine service, though not able to hear a word, setting in this respect, as in all others, a good example.

For the last few years of her life, the infirmities of age bore heavily upon her, and for the six weeks preceding her death she was a great sufferer. It was a blessed release when it pleased God at last to call her to Himself. The funeral took place March 30th, the services being conducted in the Reformed church of Clearspring, by Revs. J. S. Kieffer and L. G. Kremer, of Hagerstown, assisted by Rev. Bobst, of the Lutheran church of Clearspring.

DIED.—In Mummasburg, Adams county, Pa., March 24th, 1887, Henry W. Witmore, aged 75 years, 4 months and 14 days.

In the death of this beloved man the Arendtsville congregation sustains what seems to be an irreparable loss. A sense of loneliness comes to pastor and people. He loved the church, was warmly devoted to her welfare, was willing and ready to give of his substance for the upbuilding and extension of Christ's kingdom.

He watched with delight and longing the building of the new church at Arendtsville, and none rejoiced more than he in its completion and dedication. One of the beautiful

ful memorial windows in this church is his gift.

He was long and favorably known by a large circle of neighbors, and he will be greatly missed in the community in which he resided. He had no children. His wife and her two sisters with himself made up the home circle. It was a Christian home. And it was not only cheerful, restful, precious for those who dwelt within it, but it was as a "green spot in the wilderness" for God's ministers and all others who prayed for the "peace of Jerusalem."

His death, though not unexpected, was sudden enough to be startling to the loved ones of the home and to the community. Two years ago he practically retired from business, and these two years of comparative rest were of inestimable value to him spiritually. He searched the Scriptures and they became to him "sweeter than honey and the honey comb."

Dying, he said, "I commit my soul into the hands of my God. He will provide for me." Farewell, dear old friend, till we greet thee on the eternal shore where parting words shall never more be spoken.

M.

DIED.—On the 6th of April, in the 68th year of her age, Elizabeth D., widow of Wm. Raiguel.

She was a quietly yet humble and useful Christian woman, whose life on earth was as beautiful as is her repose in heaven.

Resolutions of Respect.

Funeral of William Heckman, April 21st, 1887. The deceased was an exemplary member of the Lutheran congregation at Schoenerville, an earnest, hard-working superintendent of the Sunday-school, and a citizen of unimpeachable character.

His funeral was attended by a large concourse of relatives and neighbors, who deplored his early departure and sympathized with his bereaved family. The services were conducted by Rev. Drs. Horn and Loos and Rev. Becker. The Sunday-school attended in a body and the choir sang several appropriate anthems.

The following are the resolutions adopted by the Sunday-school:

At a special meeting of the committee previously appointed by the President of the Schoenerville Sunday-school, April 17th, 1887, the following resolutions were adopted:

WHEREAS, It has pleased our Heavenly Father to remove, by death, from our midst, our worthy and esteemed brother and superintendent, Mr. William Heckman, who for years has been a faithful worker in the Lord's vineyard, in leading the lambs to the Saviour, therefore,

Resolved, That in the death of our beloved brother, the Sunday-school has lost a most worthy superintendent and a devoted Christian member, one who was ever willing to labor for the good of the Sunday-school, spiritual and temporal.

Resolved, That we bow in trustful submission to Him who doeth all things well, cherishing the hope that the death of our brother which has filled our souls with sorrow will be his eternal gain.

Resolved, That we sympathize with the afflicted family, relatives and friends of the deceased, we express the earnest hope, that even so great a bereavement may be for their highest good.

Resolved, That the Sunday-school will attend the funeral in a body.

Resolved, That a copy of these resolutions be recorded in our minutes, sent to the weekly papers, that one be transmitted to the family, and that the Lutheran Observer be requested to publish the same.

M. S. KLEPPINGER.
P. V. SNYDER.
J. M. DIEFFENDERFER.

DIED.—On Wednesday, April 13th, 1887, in Ayer township, Fulton county, Pa., Mrs. Anna Margaret Gress, relict of the late George Gress, aged 70 years, 6 months, and 23 days.

The deceased was born in Germany, but for many years has been a resident of the Cove. She was an exemplary Christian, a kind mother, and a consistent member of the Reformed church at McConnellsburg. The family as well as the church will feel the loss. She died in peace, with a full prospect of a blessed hope of a glorious immortality, and a better life in the heavenly world.

S. WOLF.

DIED.—In Carlisle, April 11, 1887, Elder Samuel Sipe, in the 74th year of his age.

The deceased was an honored and faithful member of the Reformed church in Carlisle for more than half a century, and filled, successively, the various offices of the Consistory, and was for many years an earnest worker in the Sabbath-school. His name is attached, as deacon, to the present pastor's call to this church, in 1845, and also to his second call, as elder, in 1877, after an absence of sixteen and a half years, in the pastorate of the First Reformed church in Lancaster. He, with his now grief-stricken wife, were never known to be absent from the services of the church, either on the Sabbath or during the week, unless from unavoidable necessity. He was in his pew on Sunday, the 4th ult., took a severe chill on the afternoon of that day, and died early on Easter Monday. He was held in high esteem by his fellow-citizens, especially by the Christian community to whom he was known for so many years, as a faithful servant of our common Lord.

As a congregation, we sincerely mourn his departure, and long will he live in these cherished memories of those who survive him.


"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

A. H. K.

DIED.—Mrs. Harriet Ege, wife of Elder John Ermentrout, deceased, at her residence in Reading, Pa., April 19th, in the 86th year of her age.

She was baptized in infancy, confirmed as a member of the church in mature years, and continued a consistent disciple of the Lord to the end. At her own request the usual funeral address was omitted by her pastor at the time of her burial, and the appointed burial service alone with singing was used. The interment was private. Thus appropriately closed the earthly career of one who was a faithful follower of the holy women of old who ministered unto the Master. Her departure, though full of the hope of a blissful immortality, is sincerely mourned, not only by her surviving daughter, but also by the pastors and members of the Second Reformed church and many other friends and relatives.

C. F. McC.



Geo. Kelly & Co.
810 Market St., Phila.

Philadelphia Markets.

Wholesale Prices.

Monday, May 2, 1887.

BREADSTUFFS.—Flour, Super, \$2.00@2.25; winter, extra, \$2.25@2.50; Pennsylvania, family, \$2.50@2.75; Pennsylvania, roller process, \$2.40@2.55; Western winter clear, \$2.40@2.55; do. straight, \$2.35@2.50; do. patent, \$2.50@2.75; Eye Flour, \$2.75@2.95 per bar.

WHEAT.—Sales 600 bu No. 2 Delaware red in grain depot 97c; for No. 1 Pennsylvania red, 98c, and No. 2 red 97½c.

CORN.—Sales of 3,000 bushels No. 2 high mixed, 51c; 400 bushels No. 2 mixed on track, 50½c. Steamer, quoted at 50½c@51c.

OATS.—Sales of 1 car rejected white 34c; No. 3 white at 35c; tinned No. 3 white, 35½c, and 4 cars No. 2 white 36c.

PROVISIONS.—We quote Mess Pork at \$6.50@7.00; family Pork, at \$7.00@7.50, as to weight; shoulders in salt, 6½c@7c; do. smoked, 7c@7½c; breakfast bacon, 9½c@10c; loose butchers' Lard, 7c@7½c; prime steam do., 7½c@8c; city refined do., 7½c@8c; Beef Hams, 8½c; smoked hams, 15c@16c; sweet pickled hams, 11c@12c; as to averages, city family beef, \$10.50 per bar. City Tallow in hogsheads, 3½c.

POULTRY.—We quote live fowls 13½c; winter chickens, 20c@25c; dressed fowls, 11½c@12½c; do. scalded cock, 10½c@11c; Dressed winter chickens, 25c@26c; dressed spring chickens, 50c@60c.

BUTTER.—We quote creamery, extra, 25c@26c; Bradford county fresh tubs, extra, 24c@25c; New York State, fresh tubs, extra, 24c@25c; creamery prints, 26c; do. fair to prime, 24c@25c.

EGGS.—Sales on 'Change of 30 crates Near-by firsts, 12½c.

CHEESE.—We quote New York full-cream fancy at 15½c; do. do. colored, 14½c; do. fair to good 13½c@14c; Pennsylvania, part skims, 7c@9c, and full skims, 12½c@13c, as to quality.

REFINED SUGARS.—Powdered, 5½c@6c; granulated, 5½c@6c; Crown A-5 13c@14c; crystal A, 5½c@6c; and confectioner's A, 5½c@6c.

COTTON.—10½c for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at \$2.50@3.00; do. fair to good, \$1.50@2.00; Rye Straw, \$1.50 for straight without wood.

SEEDS.—Clover, Western, 6½c@7c; ½ lb; Pennsylvania, 6c@6½c; Flax, \$1.17@1.18 ½ bushel.

FEED.—We quote sales: car good Spring Bran, \$10.25; 4 cars fair to good Winter do. at \$10; 1 car winter on spot \$10.00.

PETROLEUM.—5½c for 70 Abel test in barrels, and 5½c for 110 test in plain cases.

WANAMAKER'S

Philadelphia, May 2, 1887.

We send either goods or samples, if you write for what you want.

Light, graceful, poetic head and shoulder Wraps for seaside, piazza or drawing-room use. Two styles of exactly the dreamy coquettish things you'll be looking for in a few days. They're from the Riegel, Scott & Co. stock, and we want them to go before the regular importations are opened.

As useful and stylish as any we'll have; most of them as perfect. Not all. That's the trouble. A little smirch or stain on one here and there. You shall pick them out and save half or more of the jobbing price for your pains.

Silk embroidered cashmere scarfs: cardinal, blue, pink, cream, mode, \$1 to 3.

Shetland shawls, cardinal, sky blue, cream, rose, gray, black. 50 cents to \$2.

More light wraps near by worth your close looking at. The Silk Chenille Scarfs are of forty sorts and each sort shows a new pettiness. Tasteful touches for any costume. \$5, \$6 and \$8.

Plain cashmere shawls; cardinal, cream, blue and pink. Smooth, close fabric, very fine and soft, and the pick and choice of this season's goods. \$1.25 up.

Trunks. Big and little. Looks like a hard job to pick out from the hundred or more you see. 'Tisn't. Settle on the size you want (28 to 36 inches), and the rest is easy.

Nothing for less than the \$2 to \$3.50 "patent cover," sheet iron bound. Won't stand the banging of much hard travel, but great to stow away stuff in.

For \$3.25 to \$5 leather covered and sheet-iron bottomed. A better one for rough use is the Ladies' Saratoga in five sizes, \$5 to \$9. Better still, stayed, strapped and a don't-care-for-the-baggage-smasher look all over it, \$14 to \$17.

Sole leather trunks with cover \$22 to \$48. Steamer and basket trunks in variety.

That's a glance at them. We don't care to say that our trunks are better or sold for less than any others. But if anybody sold a better trunk for less we'd hear of it. We haven't heard of it.

Blackstone Cassimeres. Maybe you don't know them by name. They are good, all wool, neat patterns. Bought a lot of them—big lot—put them all in men's trouses. They are now on sale in our Clothing Store at \$3.50.

JOHN WANAMAKER.

Chestnut, Thirteenth and Market streets, and City Hall Square.

A Phenomenal Enterprise.

The "Keely Motor" was first heard of about eighteen years ago. Since that time it has had the advantage of being heralded by practical machinists, scientists, and the contribution of many thousand dollars by enthusiastic shareholders of its stock. One feature serves to keep it alive in the minds of the people: the profound mystery which surrounds its whole being. It is the veritable Modern Sphinx!

Now, tried by the test of RESULTS, what have the developments of eighteen years to show? Some pieces of timber broken, and some missiles shot out of a tube. If anything practical has been accomplished the knowledge of it is the exclusive property of the Sphinx.

When, in any line of human action surprising results have been achieved, there is an innate desire in the mind to investigate such results, and to trace out the relation of "cause and effect" in them. As we have seen, great causes may be a long time in operation, with (apparently) trivial results. The "mountain may groan in labor to bring forth a little mouse."

Almost contemporary with the heralding of the "Keely Motor," Compound Oxygen was heard of. Let us compare results. That these effects, flowing legitimately from the manufacture and dispensing of our agent, are phenomenal, we think no one will deny, be he friend or foe.

What are some of these? We have ministered to more than 50,000 persons now living, who would at once declare that our ministrations has been to them a boon! In consequence, proprietors of sanatoriums have, naturally, been stirred up to "put a stop to this thing, you know!" Hence they get learned Professors of Colleges to analyse specimens of Compound Oxygen "Home Treatment," to prove (?) that they contained no curative property. These analyses have been industriously circulated by publication. Again, we have excited many physicians to unite in their corporate capacity to crush out the Compound Oxygen business! Again, these results have encouraged a small army of imitators to spring up in different parts of the country. Nor is this all. We challenge any man, or set of men, in the whole world, to produce so brilliant a truthful record of cures as we are able and willing to show. It will not detract from the remarkable character of these results to bear in mind that almost the whole of them have been accomplished in the last ten years—the firm completing its first decade the present month.

The reluctant admission of our interested enemies is, that our enterprise, as a business, is a success. It is also in evidence that we have treated 50,000 invalids, although each one is required to invest fifteen dollars in order to make the trial. The fact of our success the moment established, the question of greatest importance to those who are seeking restoration to health is, what is the secret of it? Of course the financial aspect of the question is of no concern to them, only as it involves another: "is the financial success legitimate?" In other words, has the enterprise prospered thus, mainly, because it has achieved a genuine and a greater good than any other similar agency? According to the solution of these questions we are ready to stand or fall.

What are some of the evidences that we have thus prospered because we have deserved to? We contend that nothing but the inherent genuineness of our curative agent has enabled us to hold the position which we hold to-day. The assaults of the small army of imitators are not trifling. There are two classes of these: one class bid for public confidence by trying to make it appear that they are using the identical agent that Starkey & Palen are using. One of them declares that he obtained his formula from the same party in Paris, from whom Starkey & Palen received theirs. As there is no one in Paris who has the formula which we use, it would be safe to take his other statements "cum grano salis!" especially as he published some

of our testimonials as his own, till he was threatened with prosecution for so doing. The other class show more courage, at least. They boldly proclaim that they dispense an agent far superior to that of Starkey & Palen's.

Both classes make a bid for patronage by reducing the price of their commodities below that of our Compound Oxygen. Does not our unbroken prosperity prove the superior excellence of our curative agent? And is not this presumptive evidence of its genuineness?

Again, we know positively that many businesses are built up by grossly fraudulent representations, some by publishing purely fictitious testimonials. We have never published a testimonial for which we had not the voucher, save, possibly, a very few of the earlier ones which may have been lost before we had perfected our system of filing.

Well, what is the force of that? Simply this: the results of our treatment are such that we are not tempted to manufacture testimonials. In this case, at least, truth is stronger than fiction.

Another evidence of the legitimate character of our success is that we can afford to treat our patrons on terms of good faith and "square dealing." We have returned to the senders many hundred dollars which have accompanied orders made conditional upon our favorable judgment in the case. That this kind of comity is appreciated is proved by the confidence which our patrons are continually practising towards us. It is interesting to know that in not a few of these cases, the money has been re-sent, with peremptory order for the Treatment, and numbers of them have got WELL, thus cruelly falsifying our prognosis. But even in this calamity we find at times a crumb of comfort, in the fact that we have restored to prolonged health many invalids who had been pronounced incurable by physicians whose ability to judge could not be reasonably questioned.

Appropos to these cases we will relate a very extreme one. If we could not verify the whole statement by living witnesses we would not dare publish it:

On December 1, 1885, a clergyman brought to our office a victim of laryngeal phthisis—consumption of the throat. After an examination of the case we said: "we can do you much good. You will have to give up your abominations—tonics, anodynes, stimulants, et id omne genus! These act merely as props, at the best. Being taken away you will feel let down—miserable for a time. But, once on 'hard pan,' we shall be sure of our ground." He took the Home Treatment.

On the 27th of the next month the clergyman friend called again. He then gave a brief history of his friend's case. He had suffered six years from the effects of the disease—tuberculosis of the larynx. (For the satisfaction of those it is well to state that this disease is as fatal as tuberculosis of the lungs. But the larynx being a much less vital organ than the lungs the laryngeal affection comes much longer than the latter.)

This patient, being a man of wealth, availed himself of the best medical skill that the country afforded. For the last two years he had been under the professional care of Dr. C. of this city. (Dr. C. had made a specialty of that and kindred diseases, had published a large volume upon his specialty, and is considered "authority" upon those diseases by his professional brethren.)

Just before he came to our office, Dr. C. had said to him, in substance, this: I want you to understand that yours is a fatal disease. You are not only not going to get well, but you will never be any better than you are now. But if you will go South and spend the winter I think I can pull you through till next summer.

It was upon the strength of that prognosis that his friend almost forced him to visit our office. After a week (he lived in another city) he wrote to his friend: do you know, I believe that oxygen treatment is a confounded humbug! I feel worse in every respect. I can't sleep. I'm going to stop it. He received for answer, if you

recall to mind what was told you in the office, you will admit that you have experienced just what you were given to expect. Go on. Two weeks later he wrote, well, I am better; but whether it is the Oxygen that is making me so, or the good nursing of my dear mother, I don't know. Answer: Give your dear mother all the credit that belongs to her, but nine-tenths of it is due to the Compound Oxygen. Go on. Three weeks later. I am satisfied that it is the oxygen that is doing the business.

"Now," said the clergyman friend, "the patient stayed at my house night before last. He is on his way to Cuba, purely a pleasure trip. He has not a particle of sore throat, not a bit of cough, neither an ache nor a pain, and he has gained 20 pounds in avoirdupois weight. In short, he is perfectly well." And all this in less than two months.

Remember, this is a very exceptional case, and we should not have considered it of sufficient importance to publish an isolated case, if we had not at hand many other cures almost as remarkable as this.

Again, we are reminded that this is our own statement. Yes, but we will now give you some statements of the patients themselves:

ASTHMA.

(L. B. 25.)

"MAQUOKETA, Iowa, September 20, 1886. 'I can assure you that I consider your Compound Oxygen a perfect and a permanent cure for Asthma. It opens every air cell in the lungs, thus permitting the entrance of air to all parts of the chest, which condition gives immediate strength and relief. Further, as the Oxygen is a purifier of the blood and that very rapidly, by thus opening the air cells, and since our strength and even our life is made stronger in proportion as the blood is rendered pure, so is the tendency healthward from any disease.'

"Thus, gentlemen, you may observe I am clearly of opinion that the proper treatment by Compound Oxygen is the most pleasant and most philosophical way of treating any disease. I do not mean to say that every person may be cured by the use of Compound Oxygen after they have suffered the loss of the use of part of the vital organs; but I do mean to say that before such loss has occurred the proper use of the Compound Oxygen will arrest the tendency to said loss and remove entirely and permanently the condition tending to such loss.

"Therefore the relation of the Compound Oxygen toward perfect health seems as cause to effect. Pure blood and disease are incompatible, and consequent when the blood is pure there is no chance for disease. I have in my mind two or three persons who have been much improved in health by the inhalation of the Compound Oxygen.

"PRESTON L. LAKE, M.D."

PERMANENCY OF CURE.

THE COMPOUND OXYGEN'S CHIEF VIRTUE.

From Hon. H. P. VROOMAN.

"QUENEMO, Kansas, December 2, 1886. 'GENTLEMEN.—About eight years have now elapsed since your Compound Oxygen performed such wonders for my wife and son, and more than four years since I gave you the testimonials you had published concerning the efficacy of your treatment; and at this distant day I am yet receiving inquiries from all parts of the United States, and some from Canada, to learn if I really do exist, and if the Compound Oxygen really did what I said it did, or whether I was a myth and my name used by you to deceive people.

"It has always been a pleasure to answer each of the hundreds of letters I have received, and assure them that I am a living creature, and actually wrote the testimonials, and that my good wife is enjoying better health than she had for many previous twelve or fifteen years, and that we have a Compound Oxygen boy about five years old, our seventh son (who of course must be severely and wisely reared).

"My son, too, whose life was saved by the use of Compound Oxygen Treatment, is now well, and performing great mental labor as a writer and speaker. Outside of my own family, many very critical cases have been cured or greatly benefited, that space will not permit me to particularize. I write this to answer the many inquiries I have received as to the permanency of the cures, etc., many having conceived the idea that, like many quack nostrums, it might afford temporary relief only. But I can cheerfully say that permanency of cure is one of its chief virtues. By publishing this I have no doubt it will greatly enlighten the public on this point, and save me the answering so many letters on the subject.

"I am, most respectfully, H. P. VROOMAN."

We have hundreds of other testimonials, copies of which may be had for the asking.

We have something more to say upon Compound Oxygen as the wonderful healing agent, and may appear to you again in these columns before many days.

In the meantime do not fail to send to our address for a brochure of 200 pages. It will be mailed to you free on request, and will furnish some entertaining and profitable reading. If you mention any particular ailment you will be likely to also get a monograph upon that affection. Address STARKEY & PALEN, 1529 Arch Street, Philadelphia, Pa.

SIX

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